THE Weavers POCKET-BOOK: OR, *Weaving Spiritualized.*

In a Discourse, wherein Men employed in that *Occupation*, are instructed how to raise *Heavenly Meditations*, from the several parts of their Work.

To which also are added some few *Moral* and *Spiritual Observations*, relating both to that and other Trades.

By *J. C. D. D.*

Promissio Sanctificat omnia, et reddit pretiosa in conspectu Dei; neque quicquam tam minutum esse potest, in vocatione Divinitus ordinata, quin Deo placeat. Luther. T. 4. in Gen. in c. 46.

Job. 7. 6. *My days are swifter than a Weavers Shuttle.*

Isa. 38. 12. *I have cut off like a Weaver my Life.*

Printed in the Year, 1695.

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By *J. D. D.*

Printed in the Year, 1695.

To his Honoured Friends, *Bernard Church* Esq; and *John Richard* Gentleman, Aldermen of the City of *Norwich*.

Worthy and much Honoured Friends

THE design of the following sheets will be so obvious to every Eye upon the reading of them, that many words to expound it to you will be perfectly superfluous, it will easily be its own interpreter both to you & others besides: what is needful upon that Subject I shall more fully discourse in my Epistle unto the Reader. My business to you is but to give you an account of my Entituling you unto it. For which it were enough to say, That God hath so blessed you both in that *occupation* which I make the Theme of

the following discourses, as that it hath brought you in not only a Livelihood, but such an Overplus as hath capacitated you not only to serve your Generation, in the Offices relating to and the principal Conduct of that Trade, but in other great Employments. The one of you hath not only served the City, wherein you are, in the Offices of *Sheriff and Alderman* (that you both have done) but also in the Office of *Mayor* (and that the other too hath not done the same is only from his own Reluctancy) and also represented this famous City in the *Highest Court of parliament*. But also, because you are great Examples of that *Piety, Sobriety, and Goodness of Temper*, to which (as you will find I have in the following sheets observed)

ved)

ted) this course of Life in mens youth doth much tutour, and dispose them, and in being, or having been the heads, and conductors of all that are busied in that Occupation, you have Entitutled your selves to all those *Discourses* which may tend to the *Moral or Spiritual Improvements* of it. You will by the following discourses see, you have no reason to reflect with any blushing, upon the way in which you were in your youth trained up; you have eminently *served your Generation* before you *fall asleep*. The employment of your Lives hath not been a making *Silver-shrines for Diana*; it hath not been a service to the *Luxury, Pride and Wantoness of the Generation* in which you lived; it hath not been

an *Apocryphal Employment*, it hath been the Employment of a good *Dorcas*, only you made the Stuffs which possibly other pious and devout Souls made up: It hath been an Employment that hath had a *good end* and *design*, upon which in the morning you could warrantably go, and pray to God for a Blessing and in the evening say, *Prosper thou the work of our hand upon us, Lord Prosper thou our handy-work.* An Employment which hath kept you at home watching over your Families, and which hath brought you in a Livelihood, and given you a Station in the world, if beneath *Envy*, yet above *Pity*. What hath enabled you to Employ the poor, to *give portions to six and also to seven?* you may look back

back without a regret and rejoyce in the fruit of your Labours; seeing many a sober Tradesman that you have bred, many a poor person that you have clothed. Your days (my worthy and honoured Friends) are in a great measure past, and when you look back upon them you will say they are past *Swifter than your Shuttles*; your week is almost at an end & and you who have had many a piece of Stuff at the end of the week brought home to you, must in a few weeks, or months, or years; be *gathered to your Fathers* & be no more. *Your works will follow you* and your selves must carry home to the great Lord of Heaven & earth the *Web* which you have Weaved. May it please the

the Lord to bless these Discourses to you both, that they may but any way conduce either to your augment your conformity & reflection upon the work which you have already done, or help you to throw your Shuttles well as to the remnant which you have yet to do; that when you carry all home you may hear that blessed voice, *Well done good and faithful servant, thou hast been faithful in a little, I will make thee a ruler over much, enter thou into thy masters joy:* which is and shall be the prayer of him, who is,

Your most faithful and affectionat Friend and Servant in the Work of the Gospel.

J. C.

TO THE READER:

And more especially,

To the Masters, Wardens, and Assistants in the Corporation of Worsted-Weavers, *relating to the City of* Norwich, *together with all my worthy Friends, whether Masters or Journey-men, employed in the Art and Mistery of Weaving.*

AT last (my worthy Friends) I have found both leisure and advantage, to testifie both to you, and to the World, the great value and respect which for more than twenty years (that is, ever since I understood any thing of you) I have had, as for very many of your Persons, so for that Occupation wherein you dayly are employed: so great (I will assure you) that for those twenty eight years I have hardly

been

been consulted by any Friend about the disposal of a Child whom I have not advised to your Trade: and but that in the Education of a Child Nihil infyte Minervæ, *the* Genius *of the Child ought to give a principal Conduct, I will assure you, next to the immediate service of GOD in his Gospel (from which these times deterred me, unless I had had enough to have left them to have enabled them to do it freely) I had devoted my Sons to your Fellowship; nor would any thing have more pleased me as to any Son of mine, than to have seen him fancying one of your Looms. For I have either taken false Measures (which yet I think I have not) on no Employment which I have in my Eye, hath superiour advantages to you, if equal with you, to serve all the Nobler Ends of Mans Life. Were I to be your Orator, I think I have Topicks enough by me to perswade any Person that nothing can commend a Trade to a VVise-man, but what is to be found in Yours; some of those things you will find enlarged upon in the first of my* Observations *in the following Sheets. My thoughts, that it was pity that such a number of Persons employed in so excellent an Employment as you are, should want any Advantages to help you from Looms unto Heaven, is that which your hath engaged me in this Service, a Design which for some years I have had in my Thoughts, even ever since I saw* Mr. Flavel's Navigation *and* Husbandry Spiritualized. *But many of you know, that from my Youth upward, my Hand hath been full of Employments, and my latter*

years

years more full than my former. More than forty years of my Life, were spent without much care what to Eat or Drink; since that time those Cares have also been upon me, and made my work something more, than to consider what Subject next to Preach upon, and how to handle it. These few Sheets by reason of this, were taken in hand again and again, and as often laid aside, at last a very few days have finished the greater part of them, (and for some of that leisure you may thank some Informers *too:) It is a noble design to instruct People how to* Spiritualize *every Object, and a nobler Practice for any to do it. Our* Blessed LORD *made it his business to take all Advantages to commend to his Disciples and Hearers spiritual Meditations on earthly Objects: The* sight of Bread, John 6. *brings forth that excellent Sermon about the* Bread of Life. *His asking of* Water of *the Woman of* Samaria, *gave him an occasion to discourse of the* living water, which whoso drinks shall thirst no more: *And it is more than probable, that his sight of a* Shepherd with his flock of Sheep, *and of a* Vine, *gave occasion to those excellent Sermons,* John 10. John 15. *It is the great Disadvantage of most Worldly Employments, that they have a natural tendency to divert the Soul from GOD; upon which account I remember it was, that holy* Mr. Palmer *preferred the Work of the Ministry to all the Employments of the World, as leading the Soul directly to the Meditations of GOD, and whose Work ly in a Communion with him; whereas*

all

all other Employments bent the Soul another way. I know no better way to remedy this Disadvantage from the nature of your Work, than by shewing you how you may make it an Advantage to you. This is the very business of these few Sheets. Brethren give me leave to tell you all, That my Hearts desire and Prayer to GOD for you, is that you may be saved. Though I have a just regret and compassion for any Soul, that I see like to perish Eternally, yet methinks, I have a juster and sadder regret for any industrious Souls. I would not have one of them perish eternally whom I see so industrious to take pains that they and their Families might live a few years comfortably in this Life. There is a Generation of Men that are too lazy to go to Heaven; or to live here, but upon the Alms and Spoils of others: It had been good for them they had never been Born, and it had been also good for the World they never had been Born: for their Lives in it are of no further use, than to defile, and to devour, and to distrub it. If such Men perish, let them perish, we having given them a due Warning. But methinks it pities my Soul to think that a Weaver should eternally perish. A Weaver whom I see before four of the Clock in the Morning and after 8, 9, 10, at night hard at Work, that one so patient of Labour for the Bread that perisheth, so patient of Self-denial in the Sports and Pleasures which others spend their Life in, and all for a few Shillings at the end of the Week; I say, that such a one, after the long Toyl of his Laborious Life,

should

should at last lie down in Hell; this goes very near me: And I cannot but say sometimes, Surely we (who are the Lords Ministers) do not instruct these Men enough; we do not press the thoughts of Eternity upon them as we ought to do. These are a People that are not too lazy to be saved, they are Men that can work night and day in their earthly Masters work for a Livelihood for their Bodies. Surely, if we could perswade them they had Souls, *and those* immortal Souls, *that they are* Beings *ordained to an Eternity; That* Eternal Happiness *is not to be got by a Loom, but by* Believing, Reading, Hearing, Prayer, Self-denial, taking up Christs Cross, Mortification of beloved Lusts, *they might be perswaded to spend some time every day, in* Reading, Praying, *some time in* Hearing; *to spend some time in* searching and trying their wayes, *that they may* turn unto the LORD. I *know that when we have done and said what we can,* Old *Adam (as he said)* will be found too hard for Young or Old *Melanthon.* The way of Man is not in himself, neither is it in Man to direct his steps. *But shew me that person who hath done what in him lies towards his own Salvation, to whom GOD hath denied his free, but effectual Grace. My good Friends! You know* I cannot *from the Pulpit as formerly speak unto you; if* I could, *neither were this a fit Theme to discourse there; neither would the sound of my words in your Ears abide with you, so as a printed Book may,* I *have on purpose contracted my Discourse into a few sheets, that*

it may be a burthen not too heavy for an ordinary Purse. I propose to my self nothing of gain in it. If I may but gain one Soul, it is enough; if not, I have but my Labour for my Pains *(as we say in our English Proverb.) I would willingly help on your Salvation, and shew my Love and Kindness to an industrious People; I have nothing else but my poor Prayers, by which I can shew my self,*

Your faithful Friend and Servant,

in the work of the Gospel.

J. C.

THE

The Art of *Weaving* Spiritualized.

CHAP. I.

Exod. xxxv. 35.

Them hath he filled with wisdom of heart, to work all manner of Work of the Ingraver,... and of the Weaver, &c.

The Meditations.

Sect. 1. THE Work here in Hand was the making a *Tabernacle*, a moving *House for the Lord God of Israel*: The Workmen are nominated by God himself, v.

30. *The Lord hath called by Name* Bezaleel *the Son of* Uri, *the Son of* Hur: and *verse* 34. Aholiab *the Son of* Ahisamach. (*It is reasonable the Master of the House should appoint his own Workmen.*) *Those he fills with his Spirit in Wisdom, Understanding, Knowledge, and in all manner of Workmanship.* God never sends any to his Work but he first furnisheth them with Tools fit to do it. Those who are buried at works for which they are not spirited and inabled, (whoever sends them) are not sent by God. As he fitted these workmen with wisdom of Heart to work all work, so particularly it is said, *And of the Weaver.*

Sect. 2. The Art of Weaving *then hath a Divine Original. Naamah* the Sister of *Tubal-cain* (mentioned *Gen.* 4. 22. might be the first *Spinstress* or *Weaveress*, (as *Genebrard* thinks,) the Scripture tells us her Brother was the first workman in *Brass* and *Iron*) if She first learned others, yet 'tis certain God first taught her. If *Closterus* first made Spindles, his God first taught him that *Discretion*; and if *Naamah* first wrought in Looms, yet as the Prophet saith of the *Threshers* discretion, *Isaiah* 28. 29. *This also came from the Lord of Hosts, who is wonderful in counsel, and excellent in working*: if weaving (as the Philosopher thinks) were learnt from the *Spider*, yet the *Spider* hath it from the Lord *mighty in counsel.* He that *teacheth the Warriours hands to War, and his fingers to fight*, teacheth the Weaver also *to mix his Yarns, and to throw his Shuttle.*

Sect.

Sect. 3. The *Weavers Trade* then is *Canonical*. An imployment of which God is not ashamed to be called the *Father*, as to which he is pleased to imploy his own Spirit. 'Tis good to be in a Calling as to which we can say, *That God hath called us to it*. Pious Parents may have a little too much Zeal in refusing all but Scripture-Names for their Children, (the Scripture it self borrows Childrens Names from words significant of Mercy and Duty.) But those Parents are as much too careless, who think they may give their Children the Names of Pagan Idols, or otherwise foolish and insignificant. There may be particular Imployments lawfull enough, which are not Canonized by holy writ, all things were not written, (what should the world then have done with the Books?) Trades are for necessary Uses, and every Imployment of that nature not serving to maintain wickedness, or meerly to debauch the World with *Wantonness and Luxury*, are doubtlesse lawfull, whether we can derive them from Scripture or no: But certainly it is a satisfaction to a pious Tradesman, when he can find the Name of his Trade written in that Book of Life. This you see the *Weaver* may, if he cannot derive from *Naamah*, yet he may derive from *Bezaleel* and *Aholiab*, and they both derived from God.

Sect. 4. These *Weavers* were *working for the Tabernacle*. Weaving then doth not only derive

from God, but may be *useful for God*, and that in Services which in the first degree are acceptable to him. The excellency of a Trade derives from its usefulness; the Nobleness of it from the particular use to which it may be serviceable. A Trade can serve no higher use than that of the *Tabernacle*. This the *Weavers* Trade is here serviceable unto. Your Bodies (saith the Apostle) are the Temples of the *Holy Ghost*, 1 *Cor.* 6. 19. The Temple and Tabernacle differeth not in their end, but in their *Foundation* only and *Ornament*. The *Temple* was fixed; the *Tabernacle* moving. The Tabernacle in a more travelling Habit than the Temple. Both *Houses for the Lord God of Israel*. The Temple is made the *Figure of Christ*, Joh. 2. *Weaving* then may be serviceable unto the Lord Jesus Christ: yea it is so serviceable. *Let not the Eunuch say, I am a dry tree*: let not the *Weaver* say, I am a poor mean Trade. He who in his Trade serves the highest Uses, may contend with the noblest Tradesman; let not the *Weaver* say then, that he is of a *mean Trade* in *Israel*, of a Family *lightly esteemed of*. Kings Servants have no contemptible Notion. The Dignity of a Trade is not beholden to the *World*'s estimate, but to its own usefulness. He that can work for a Tabernacle, works for the highest end.

Sect. 5. But there is a difference yet betwixt *working for the Tabernacle*, and working *in the Tabernacle*: Bezaleel *and* Aholiab *work for it, but* Aaron *and*

and his Sons only must work in it; and *No man taketh that honour to himself* (saith the Apostle) but *he who is called of God as* Aaron *was*. *Let every man* (saith the Apostle) *abide in the Calling to which God hath called him*. When I consider the composition of the Tabernacle, I find there no work for the *Weaver*, but in the making the *fine linnen*, in converting the *Wool offered of Blue, Purple and Scarlet*, or working the *Goats-hair offered* into webs, making the Hangings for the *Court* and the *Door* of the *Court*, and the *Clothes of Service*, the *Holy Garments for* Aaron *the Priest, and for his Sons to Minister in*; yet is not this to be despised: he that makes but a Curtain for the Lords Tabernable, certainly hath as high an Office, as he who is but a *Door-keeper in the House of the Lord*, which *David* preferred before *a dwelling in the Tents of Wickedness*. Surely it is better to make a *Garment for* Aaron, than a *Shrine for* Diana. *The lowest Room in Heaven is Heaven* (saith a grave Author) *though it be but behind the Door*. *Uzzah* must not *touch the Ark*, (though a Levite) nor *Saul* nor *Uzzah offer Sacrifices* though both great Princes. God's Church is like an Army which must march in *Rank and File*: *God* (saith the Apostle) *is a God of Order and not of Confusion*. The *Weaver* shall have his wages working for the Tabernacle, though he wears not, but only weaves the Holy Garments; if he offers not a *Bullock* yet he offers a *Turtle-Dove and young Pigeons*, he

serves

ſerves the *Lord Chriſt* though it be not at the Altar, and doth any ſerve him for nothing?

Sect. 6. But the Houſe in *Shiloh* is pull'd down, and there is no more *going up to Gibeon*; yea there is not *one ſtone left upon another*, either in *Solomons*, or *Zorobabels*, or *Herods* Temple: the Curtains are rent in pieces, and the Holy Garments are *worn out*. Is then the *Weavers* Trade antiquated? Or, is the uſefulneſs of it for the Temple aboliſhed? Or, need we to deviſe *New Holy Garments for Prieſts* to intitle them to an Imployment for God? And muſt Hangings of *Blue, Purple and Scarlet* again be made neceſſary? No ſurely, *Know you not* (ſaith the Apoſtle to the Chriſtian *Corinthians*) that your *Bodies are the Temples of the Holy Ghoſt*; Temples in which the *Lord dwells*, even *he who dwells* not in *Temples made with hands*. If the *Weaver* cannot yet ſee himſelf at work for *God's Tabernacles*, the fault is in his own Eyes, or in the luſt of his own Heart. He that works for the *clothing of the Naked*, is doubtleſs at work for *God's Tabernacle*, Nay, for that fixed Temple, which he hath ſet up amongſt the Sons of Men; (*For the poor* (ſaith our Lord) *you have always with you.*) The *Weaver* that made our Lords *Seamleſs-Coat*, underſtood not what he did, but had a noble Imployment: That *Coat* was to cover the Perſon who was the Eternal Son of God, but he never made more than that one for ſuch an uſe. *Me* (ſaith Chriſt,)

you

yea have not always: he who wore that was presently to put on the *Garments of Glory*; but he that *Weaves* for his Members hath a more standing work for GOD, and so seems to be more blessed in his Imployment. Our Saviour corrected the devout woman, that cried out, Luke 11. 27. *Blessed is the VVomb that bare thee, and the Papes which thou hast Sucked*: by adding *verse* 28. *Yea, rather blessed are they that hear the VVord of GOD and keep it.* Doth any think, Blessed was that *VVeaver* which wore the *Seamless-Coat* for him who was his Saviour, who was an Instrument to cloth him with the Robe in which he was to appear before *Pontius Pilate*, who was to cloth all the Elect *with that garment of Righteousness in which they are to appear before their Father in Heaven?* Surely we may say, yea rather *Blessed are they*, who are imployed not in making Coverings for the Temple that was *Destroyed, and in three dayes* raised up again, but for the *living Temples* of the Most High GOD; if indeed as they *prepare clothing*, so they also *clothe the Naked: I was naked, and ye clothed Me*, Mat. 25. 36.

Sect. 7. But what is this? *God filled them with Wisdom of Heart, to do all manner of Work—of the Weaver.* How doth the Eternal GOD humble himself to behold, not only the *Things done in the Heavens*, but *upon the Earth? Who is like unto the Lord who dwelleth on High?* (saith the *Psalmist* upon this very Argument;) *He clotheth the*

grass

Grass of the Field, which to Day is, and to Morrow is cast into the *Oven*; and *all Flesh is Grass* (saith the Prophet;) this grass he clotheth also. How low doth the lofty Eye descend? *The wheel is turned upon the Cummin, and the Fitches are not threshed out with a threshing Instrument, but beaten out with a Staff. The bread Corn is bruised because he will not be ever threshing it, nor break it with the wheel of his Cart, nor bruise it with his horsemen.* This *cometh from the Lord of Hosts*, Isa. 28. 28, 29. This? What? This *Discretion*, Verse 26. *His GOD doth instruct him to Discretion, and teach him.* The *Weaver* would not have known which way to have fastened his *Warp*, or *ordered his Woof*, or directed his Shuttle, or mixed his Yarns, but for a *Discretion taught him by the LORD of Hosts.* Blessed GOD! How great art thou in all things? And never greater than in the least of things: How little do we know thee, or consider thee, who yet art ever at our fingers ends? What a *Meditation* this is for a *Weaver* at his Loom? Is it the LORD of Hosts, that influenceth my hand even in this Moment, to throw this Shuttle, and influenceth my Mind with *Discretion* to order these Threads, to move these several Utensils of my Trade, so as they serve the end which I design: what a GOD do I serve? who is present with me while I sit here at my poor contemptible Imployment, who humbleth himself to help me to work, and influenceth me

to

to work better than my Neighbour: have I more Discretion than my Fellow-Labourer in the same Chamber? *This also cometh from the* LORD, *who is mighty in Counsel and wonderful in Working.*

Sect. 8. I am therefore (certainly) obliged to be *Humble*, If I can invent a New Stuff which another cannot (with all his Industry) hit upon, if I can better order my Yarns, my Colours, if I can better order my Work, or throw my Shuttle more Nimbly, and bring a Piece quicker off the Loom; I have no reason to despise him that cannot be so quick, or sagacious as my self, for what have I *which I have not received* from him who is *mighty in Counsel*? To despise the diligent Person or my dull Companion, that is not Sottish, and willfully Negligent in his work, is but to reproach my Maker; and he was *mine* as well as *his*: I derived no more of my Soul than he did from his Mother, and they are the nimbler exercises of that, not of my terrene Earthlic part, which discovers this ingenuitie. But I have infinite Reason *to be thankful* to that GOD who hath thus given me *that Power to get Riches*, which he that denied to him that works in the same Chamber with me. Certainly I stand obliged to do more than others, for that God who hath done more for me than for others of my own Trade. This common Gift obligeth me to special Duty, because it is not common to

me with all, though it be common to Me with others who never tasted special and distinguishing Grace.

Self. 9. Now what should the *Weavers* do more? doubtless, *Love*, *Honour*, *serve* that GOD more; but these are Generals. Of Old the *first-fruits* were to be offered unto the LORD: *To do good* and *to distribute* (saith the *Apostle*) *forget not*, for *with such Sacrifices GOD is well pleased*. Distributions fall under the two Notions of *feeding the Hungry*, and *clothing the Naked*. The Latter of these directly referreth to the *Weaver's* Trade. I have heard that a late Learned Lawyer in this Nation, during his whole Life, would lay aside every *tenth Fee* for pious and charitable Uses. Our Law obligeth the Lawyer to give his pains to Him or Her that will plead in *forma pauperis*. If you can think of nothing else whereby to shew your Gratitude to GOD, yet this you cannot over-look because ever in your Eye. This is to Honour GOD with your *Substance*, and *with your Increase*; your Increase lyeth in making Clothing for the Naked. Let your *Friends* when you are gone be able (as the *Friends of Dorcas*) to *bring forth the Clothes* which *when alive She had made for the Poor*. Let me tell you, that GOD is the best Merchant you can part with a Piece of Stuff to: he indeed sometimes takes day to see if his *Weavers* can trust him, but as he payes certainly, so he payes to the best Front: *He that*

casts

casts his Bread upon many Waters, shall after many dayes find it? And so shall he that throws a Piece of Cloth, or Stuff there: He shall find it in that day when GOD shall say to them on his right Hand, *I was Naked and you Clothed me.*

Sect. 10. But if I must be filled *with the Wisdom of* GOD *to work all manner of Work of the Weaver*; if this cometh from the LORD, then much more to *work any Spiritual Work*. If there must be a special influx of *Providence*, beyond what ordinary Souls of Workmen have, (possessed of an understanding and will of the same *species* with mine,) upon me to make me a better Workman, to invent a New Piece of Stuff, to judge of its acceptableness to People the next Year, better than another of the same Trade with me that hath the same understanding and will that I have: What an influence of GOD must it require to perform a Spiritual Service that shall be acceptable unto GOD? Cannot I mix *my Colours* as I *would*? and may I Repent or Believe if I will? It is not in my Power to make a Piece of Stuff of which I have the Pattern which lyes before me, and for which I have the Materials: and is it in my Power to do an Action truly and spiritually good, though I have Patterns before me, though I have the same rational Soul, that he hath that doth it? He that denieth distinguishing *spiritual Habits* referring to truly *Spiritual* Acts, will be forced to acknow-

ledge a distinguishing Common Gift given to one *VVeaver* and not to another: The one can *invent*, the other cannot; the one can judge better, whether a Piece of Stuff will best Yeat take; the one can do his work more neatly and acceptably to every Eye. Man hath not his will so far free, that though he hath learned his Trade, and would fain invent and judge, and mix his Colours, and work up, and off his ware as well as another; yea though he hath the same Yarns, he cannot do it. Let then the *Arminian* go and Dispute with the *VVeaver*, and first make him believe that he may invent as happily as his Neighbour, and make as good work as he if he will; let him tell him that the reason why he doth it not, is not *natural* but *moral impotency*, because he cannot prevail with himself to be willing to do it; will not the Experience of every poor industrious *VVeaver* confute him? surely the Experience of a Christian, as to Actions truly Spiritually and formally good, will confute him much more.

Sect. 11. What an Argument also is this for *contentation* with *the lot* which GOD hath given us, and the Station in the VVorld which he hath willed us to take up. The *VVorld* is but a great Army, set in Rank and File, by the LORD, the LORD of Hosts: What if one be a *Lieutenant-General*; others *Collonels* and *Captains* and *Commission-Officers* in it; and others be but *Milli-*

tes

tes gregarii, ordinary Common Souldiers; it is the Great *General* that hath ordered the one, and the other to their Stations, and hath fitted the one and the other for their Works. What if GOD will have the Princes, the Nobles, the Judges, to sit all day on the *Throne of Judgment*, and to imploy themselves in cutting out right to every Man, whilst he willeth me to sit in my Loom and imploy my self all the day in throwing the Shuttle; We both are influenced by the same Spirit. On them Rests the Spirit of *Wisdom* and *Judgement*; on me also (in my model) the Spirit of *Wisdom*, from whence I work the Work of the *Weaver*. As I am influenced by GOD to my work as well as those that take up higher Stations, and assisted by GOD in it; So I have also an opportunity in it, to shew my self serviceable to GOD, serviceable to my Generation. The Magistrates work is to defend; the Rich Mans work is to feed; Mine is to Cloth the Naked. I can Pray for a Blessing upon my Loom, because it works for the necessary Uses of Mankind. Do I work in a lower Orb than some others do? yet I serve no lower Master; I work for no lower End than they do. Let not the *Weaver* say then, My *Family* is poor in *Israel*, my Trade is lightly esteemed of. Fools rate things by appearance, and sacrifice their Judgements to Vulgar applause: Wise Men judge according to Reality. Can that Trade be

contemptible, which the wise GOD learneth us, in which the Spirit of GOD assisteth us, and which serveth one of the greatest Lives of the Sons of Men? If therefore thou beest bred no higher than to be a *Weaver*, yet be therewith content. *Paul* had learnt to be so in every State. Let thy Mind abide in that Calling to which the LORD hath called you; say not, O if I had been a *Merchant*, if I had been a *Draper*, &c. They both derive from thee; and the *Spirit of Wisdom*, to work all *manner of Work*, even that *of the Weaver*, doth far more Wisely work in thee, than in the one or the other of them: There is far less Wisdom exercised by them, in *proportioning Pieces*, in *contriving advantagious Transportations*, than in thy *Invention* of thy Stuff, mixing and contriving thy Yarns, &c. The *Spider* certainlie shews us more of GOD than the *Butterfly*. The *Silkworm* is a far greater Miracle of Divine Wisdom than any other Insect.

The

The Poem:

Then Rest my Soul; thou hast enough:
Thou servest GOD *in Weaving Stuff.*
Thou servest, and may'st serve him more,
Clothing the good, but naked poor.
Thou servest men: and serv'st them in
Employment, where thou serv'st not sin:
Thou servest not their Luxury,
But only their Necessity.
'Tis not my work to improve a mine,
Making Diana's *Silver-shrine:*
Nor to make Ribbands, no nor Lace,
Nor Patches for a Wanton's Face;
Nor any Idle Instrument
Of Pride, which Men may better want.
(If Stuffs may be abused too
That Taylors, and not Weavers do.
The Weaver is no low-born Trade,
Spiders by GOD *at first were made.*
'Tis GOD *that giveth a wise Heart*
To me, to work in the Weavers Art.
Blest LORD! *let me a Weaver be,*
So I may Weave a Piece for thee.

CHAP. II.

The Weavers Materials: Wooll, Silk, Hair, Hemp, Flax, Cotton, &c.

The Meditations.

Sect. 1. THe *Weaver's Trade*, is of great Antiquity, yet not coveous to the Fall of *Adam*: That first indeed discovered *Nakedness* (which makes the Usefulness of this Art) but the Art was not discovered as soon as *Shame* made a necessity of *Clothes*. Our first Parents first *Sewed Fig-leaves together, and made themselves Aprons*, Genesis 3. 7. For something to gird about them? here GOD himself was the *Weaver*, and *Adam* and *Eve* were their own *Tailors*. We know not the Dimensions of the Trees, or Leaves, or Fruits of those Paradise Places; but (be it what it will) the Protection a Fig-leaf could give must necessarily be very ordinary, and the Covering very scant. The *Hebrew* therefore

fore saith no more than that they made Garments, covering those Parts which Nature teacheth us to Hide. The Extremities of Cold and Heat, which Sin had now made more Active, and the last coming up of the *Thorns* and *Thistles*, to which the Earth (for Mans sake) was onely Condemned, soon discovered need of better Clothes than Fig-trees could afford. When *Weaving* certainly began, is hard to say; but if what some would have, one of the Daughters of *Lamech* began it, it must be by that time the world had been 1651 Years in being. Be that as it will, we know within a thousand Years after, *Bezaleel* and *Aholiab* were skilled in it. We know that in the Tabernacle were Curtains of fine *twined Linnen*, *Blue*, *Purple* and *Scarlet* (which certainly refer to woollen.) We know also there were *Curtains of Goats Hair*, Exodus 26. 7. Of *Silk* indeed we read nothing, that I remember, till *Proverbs* 31. It should seem by some of the *Roman Historians*, that it was a rare Commodity 280 Years after our Saviour: *Aurelius* therefore the Emperour would wear no Clothes, whose *Warp* and *Woof* were both Silk; for (saith my Author) a Pound of Silk was then of the same Value with a Pound of Gold. It was 555 Years after Christ before any great plenty of Silk was discovered in *Europe*. *Procopius* tells us, we were then beholden for two Monks for it, who brought some Silk-worms Eggs from the

the

the *Indies* to *Justinian* the Emperour. The Use of the other Materials was much more Ancient. *Hemp*, *Flax* and *Cotton-wool*, are *vegetables*; *Wool*, *Silk* and *Hair* are the Products of *sensitive* Creatures. The whole Creation is made up of Things that have a *meer Being*; such are the *Elements*, *Stars*, *&c.* or such things as have Life and no more added to *Being*; such are all *Vegetables*, *Plants*, *&c.* or such as to *Being* and *Life* have also *Sense* added, and therefore are called *Sensitives*; such are all Beasts, whether those that have *four Feet* or more, such are *Sheep*, *Goats*, *Worms*, *Flies* and all Insects: or such as have *Being*, *Life* and *Sense* and *Reason* also, such is Man. The Angels are a noble part of the Creation too, and have *Being*, *Life*, *and Reason*, but not *sense* in that *manner* as Man, who exerciseth the Faculties of his Soul by bodily Organs which they want. Two of those great Hosts of GOD contribute, and prove little enough to cover Man's *Nakedness*. The Host of *Vegetables* afford *Hemp*, *Flax* and *Cotton*; the *sensitives Woolly*, *Hair* and *Flax*. Both would hide Mans shame. Man hath Eaten of the Tree of forbidden Fruit, and lieth *Naked in his Tent*. The Devils Mock, lies in his Lapsed Estate. The *Sensitives* and *Vegetables* join together to bring him wherewith to cover his shame. The *poor Worm* spins her self to Death; For him the *Sheep* casts her Coat; The *Goats* and *Camels* suffer themselves to be Clip-

ped;

fed; The *Tree* lends out *Cotton-Wooll*; The *Plants* grow and die. How doth the whole Creation freely serve him, who can hardly find an Heart to serve his or their Maker?

Gen. 1. Thou hast (saith the *Psalmist*) made him to have Dominion over the Works of thy Hands, thou hast put all things under his Feet, *Psalm 8. 6.* That those which meerly have *Being*, are at his Command, or under his Feet, is plain; He treadeth upon the Earth, he lets in, or keeps out the Air; He turns the *Water* this or that way, as serveth his concern; He lets in, or keeps out the Air. But see also the *Vegetables* and *Sensitives* serving him. The *Sheep before the Shearers is dumb.* Other Beasts are patiently spoiled of their *Hair*. The *Hemp* and *Flax* are pilled. The *Cotton-tree* is content to lose its fleece every Year that Man might be Clothed. The *Ox*, the *Sheep*, and either of their Off-spring dyes that He might be Fed: So do the feathered *Fowl* and *Fish*. At what a Rate to the Consumption of the Creation doth Man Live? When tempting our Saviour they brought to Him a Question, *Is it lawfull to pay Tribute to Cæsar, or is it not?* He calls for a Piece of Coin, and queries whose *Superscription and Image* it bare: they say unto him *Cæsar's*. Mark our LORDS Application: *Render therefore unto Cæsar* the things that are *Cæsar's*, and *unto GOD* the things that are GODS. Doth the *Weaver's* Dispute whether he

should

should pay his Homage to GOD yea or no? Let him look upon the Parcel of *Hair*, *Wooll*, *Silk*, *Hemp*, *Flax*, *Cotton*, which being first twisted into Yarn, he by and by fitteth to his Looms, and say *whose Image and Superscription is here?* his own Heart must make him answer, GODS. It is not in the Power of all the Sons of Man to make one of these things; and out of these he gets his Livelihood, and in the use of these things He and Thousands of others Live. How reasonable a thing is it that he should serve that great LORD, who makes thus his whole Creation to serve him! It is his *Wooll*, his *Hair*, his *Flax*, his *Hemp*, his *Silk*, that the *Weaver* useth: *Were* there not a GOD in the world there could have been no such things. Surely then he should not Live *without a GOD in the World*. If there be a GOD that loadeth us with his *Benefits*, there is a GOD to receive our *Homages*; with what a thankfull Heart should the *Weaver* fasten his Materials to his Loom! with what fear should he walk lest he should provoke GOD to recover out his Hand his *Wooll*, *and his Flax*, *which he hath given us to Cover our Nakedness?* Hosea 2. 9.

Seth. 3. *The whole Creation* (saith the Apostle *Romans* 8. 22.) *groaneth and travelleth in Pain until now*, verse 20. *it was made subject to Vanity, not willingly, but by reason of him who hath subjected the same in hope. Because it shall be delivered from the Bondage of Corruption into the Glorious Liberty*

berty of the Sons of GOD. P. Martyr saith the Creature is subjected to a Four-fold *Vanity*. 1. As for Mans Service it is *wearied with hard Labour*. 2. As it is *punished for Mans Error*. 3. As it *suffers together with Man*. 4. As it is made subject to *Mans Lusts*. GOD hath put it in the three first mentioned Subjections, and in them acts *Effectively*; as to the last he acteth but *Permissively*. The *Silkworm* spinneth, and dyeth for us in compass of a few weeks space; there's its *Vanity*: The Plant grows up and dyes and rots for us, to make us Threeds for our Nakedness: The Beast parts with its own Covering for us; there's a part of their *Vanity*. They have to none of these a Natural Propension, but GOD hath subjected them in hope; and they are patiently subject; The *Sheep before the Shearer openeth not its Mouth*. But Man hath made it subject to a greater *Vanity* than any of these. GOD created these Things and subjected them to serve our Necessities; tis Man, sinfull Man, that hath made them to lacquey his Lusts and Corruptions. The *Silkworm* never bequeathed the spinning of its Life for the Maintenance of Pride, and hindrance of good *VVorks*. The *Sheep* never yielded its *Wooll* to Cover the Nakedness of the Earth, but the Nakedness of Man. This is one way by which we make even GOD himself to *serve* with our Iniquities. This is one thing which makes the Creation groan for the *day of Judgement*; Romans 8. 22. because *it*

shall

shall then be delivered from this Bondage of Corruption.

Sect. 4. But yet methinks the difference of the *Weavers Materials* speaks some order, which is GODS will: amongst Men *Wool* is Coarser than *Silk*, *Hair* is a *medium* betwixt them both; *Hemp* is Grosser than *Flax*, and *Cotton* again is betwixt them both. Our Saviour, *Matthew* 11. 8. allows a *soft Raiment*, to them that are *in Kings Houses*. There are some whom GOD himself Covers with *Silk and fine Linnen* and *Broidered Work*, *Ezekiel* 16. 13. GOD doth no more will a *levelling* for Clothes, than Orders of persons or Estates. The *Silk-worm* is GODS Creature as well as the *Goat*, *Sheep*, *Camel*, *Badger*, &c. and created for Mans use. The virtuous Woman may cover her self with *Silk and Purple*, *Proverbs* 31. 20, 22. These things may be upon our Backs, so they be not in our Hearts; and certainly the Heart of Man is too noble a thing to receive what a poor Worm hath Vomited out from her Intralls. *Mind not high Things*, (saith the Apostle) let others (if they please) by our Silk, know the Station which GOD hath willed us to take up in the world above them; but let us still remember we are but Dust and Ashes, and that our Silks remove us from our Neighbours, but some few steps as to external Order: They are the same Flesh and Blood with us, and have Souls of the same *species* equally ordained to an Eternity, and

and equally capable of a blessed Eternity. Silk is lawfull; but it must be used lawfully. Whether *Dorcas* ever wore any, or no, I cannot tell; but whoever wear it will be concerned, that others may, like her Executrices, *Acts* 9. 39. be able to shew the *Coats and Garments* which they have made for the Poor. If silken Garments eat up our Ability for Charity; The *Silk-worm* groans for it, and is by it put in Bondage to Corruption. And certainly some order is to be observed also: GOD had never provided us *Wooll* and *Hair* as well as *Silk*; *Cotton* and *Hemp* as well as *Flax*, if he had not intended some difference in our Habits according to our Stations. As it is an ugly sight to see *Princes* go on foot, and *Servants Riding on Horse-back*; so 'tis no very comely Spectacle to see the Servant ride cheek by jole with his Master. Let not *Costly Garments* devour our good works; And GOD hath not forbidden them. It is Noted of *Henry* the second King of *France*, that he could never be perswaded to wear Silk-stockens, though then in use in his Nation. Let us not nourish High Opinions of our Selves; let them be used to shew the Difference which the Providence of GOD hath made amongst Men, as to the place he wills they should take up in the world, and they may be worn innocently. But the *Weaver* is not concerned here; he may weave it, let others take heed how they use it.

Sect. 5. But whence is this Silk I am *winding* upon *my Loom?* Let me *ſtand ſtill a little and ſee this great Sight.* 'Tis the Product of a Noble Creature, than which whether the Creation affords ought more ſtupendious, I cannot ſay. In the Spring it is a little *Grain, Egg,* or *Seed,* hardly exceeding the quantity of a ſmall Pin-head, it is enlivened by a ſtrange Generation; in its time; about the ſeaſon that the *Mulberry-tree* beginneth to ſhoot forth, it groweth up by Degrees, being *Fed* with the Leaves of *Mulberries,* till having done its work, and ſpun out its Bottom, it Vomiteth it out of its Mouth, and ſoon after (having firſt caſt its Seed) dyes. Men wind off this Silk thus made, and weave it into a Web, and of this are made the moſt Coſtly, and Ornamental Garments. *Who hath deſpiſed the day of ſmall things?* How great is GOD in the little Things of Nature? Yea in the leaſt greateſt? Methinks this VVorm repreſents to us Chriſtians, our Great *LORD and SAVIOUR.* How little was He in the day wherein he was Born? How did He *nothing Himſelf?* (To uſe the Apoſtles Expreſſion,) *He made Himſelf of no Reputation.* How was He *enlivened* into an Humane Life by a ſtrange Generation? How little a while did He, when He had taken Fleſh, *Dwell amongſt us?* VVhat was His *Meat and Drink* while He Lived here, but to *Feed* on the *Mulberry-tree* of the *Divine Law,* firſt *planted in Sinai?* to *do his*

Father's

Father's Will, which when He had done, He Dyed, leaving us a *Righteousness* to Cover our *Nakedness*, a *Glorious Robe* with which we may Appear in the House of the KING of GLORY? But as Man hath something to do, before the *Silk-worm's Legacy* will be usefull for him; so hath the Christian that will be Clothed with this *Silk and Broidered Garment*. The *Silk-worm* leaves the Silk upon the *Cod*; Men may Neglect or Use it as they please: even CHRISTS Righteousness profiteth none without *Faith*. 'Tis true we have no VVeb to make; no *Woof* to add to this *Warp* (as *Papists* do in their Linsey-woolsey Righteousness); but we must put it on, and we must walk therein.

Sect. 6. Whence is this *Wool*, which twisted into Yarn, I am fashioning into my *Loom or Shuttle*? was it not *the Covering of the Sheep*, that forfeited his Coat to make Man a Covering? As this Sheep before its *Shearers* was dumb, so opened not my LORD his Mouth.

1. LORD, what is vain Man proud of? what hath he on his Back but a Coat, that was upon a pitifull Sheeps Back, before it came upon his, or the Product of a Silk-worms Excrements, or the Clippings of a Camel? why are they so lifted up for their changeable Suits of Apparel and Ornaments? Are their Clothing of Silver and Gold? It is yet but a Covering of thick Clay. The Sheep when it had it on was Meek and

Lowly; How comes Man to be Proud and Haughty? *What* hath made the Difference between a Fleece of *Wooll*, and a Piece of gay *Stuff*, or fine Cloth, but the Art of some poor Men?

2. This Sheep *before the Shearers opened not its Mouth*; it knew not but it was going to the Shambles, it understood not that it was going to be shorn for the Use of Men, yet it opened not its Mouth. Upon this Account *CHRIST* was also compared to a Sheep. He indeed knew, that He was going to be offered as a Sacrifice for us, to Lay down his Life for us, that we might have a Righteousness through Him; Yet *He* (saith the Prophet, and twice Repeats it) *opened not his Mouth*. What patience should it learn us in the time of GODS Sheep-shearing; 'Tis true our wooll will make no Garments for Naked *Souls*, but it will be encouraging to fearfull and faint-hearted Christians. The Sheep is shorn that it may bear *Wooll* against the next, and further Years. Oh! Let us Remember that we also are Purged that we may bring forth more *Fruit*.

Sect. 7. But whence hath this *Wooll* this strength? Nothing more feeble than a single Hair of *Wooll* in the Fleece. Every Child can pull a lock of wooll in Pieces; How comes it to be so strong in *Yarn*, and much stronger when it is woven into Cloth or *Stuff*? It is nothing but the twisting of the Hairs or Threeds together.

O how

O how good a thing it is for Brethren to dwell together in Unity! Psalms 134. 7. The Dying Father's Children could easily break the Arrows given them singly, but the Sheaf they could not break, though there were nothing in the Sheaf but the single Arrows: *Vis unita fortior.* The *Weavers* Yarn and his *Web*, both learn him the great Lesson of Brotherly Love, and cannot but afford him this Meditation, how strong were Christians were they but all United in Love. They are all contending for Truth in their several different Forms, and little paths of Religion; but why should they not, as the Apostle would have them, ἀληθεύοντες ἐν ἀγάπῃ, *Speak the Truth and contend for the Truth, and yet in Love?* The Church of GOD will never be perfectly terrible like an Army with Banners, till Love be the Colours. The Cross hath been in her Ensignes a long time, but it hath been in a bloody Field.

Sect. 8. How many differing Acts have been done to this Yarn, before it comes to the State wherein it is, yet more must be done before it will be a Covering for Men and Women: It must be fastned to a Loom and to a Shuttle, the warp and woof must be united by the *Weavers* Industry, it must then be Died, Prest, Sealed, *&c.* before it is fit for a Market; what a work here is! how many Hands are busied to Repair but one influence of the Fall of *Adam*, to Cover

that Bodily Nakedneſs which that unhappy day Diſcovered? But how much more muſt be done to provide that in the Great Day of the LORD the Son of *Adam* may not walk Naked. Man is but the *Weaver* in the Caſe. CHRIST indeed hath provided him Materials, the wooll is from Him, who was as the dumb Sheep before the Shearers. Yea He was as the *Weaver* to. All was finiſhed in point of Satisfaction when He gave his laſt Groan upon the Croſs; and as to that Man hath nothing to do but to put it on, but yet even that Garment muſt be put on, nor is it ever truly put on, without another alſo of divers Colours. We muſt alſo be Clothed with Humility, put on Charity, Meekneſs, Long-ſuffering, Forgiving and Forbearing one another. CHRIST indeed hath Merited for his Elect the *Habits of Grace* which Adorn the Saints, but the Acts and Exerciſe of them are ours in his ſtrength.

Sect. 9. I cannot in the Variety of the *Weaver's* Materials, but read *how good a GOD we have who do's not only Conſult and Provide for our Neceſſities, but our eaſe and the accommodation of our Infirmities.* If the large Heart of our GOD could have ſatisfied it ſelf, in ſhewing Love to his Creatures by giving them Neceſſaries, it had been enough for Him to have fitted the World with Sheep, and have afford-ed us a little coarſe Wooll that would have Covered our Nakedneſs, and ſecured us from the Violences of Weather, and

is

is most proper for it: but this would have been harsh to our tender Skins, He therefore affords us *Hemp* and *Flax* which better suit them for inward Garments. *Wool* would have kept us warm, but in Summer too warm; He hath therefore provided us *Silk*, fine *Linen*, &c. And for those whose Purses will not reach so far, He hath provided us finer woolls, taught the Spinster to draw it into finer Threeds, and the *Weaver* to bring it into a finer web: nay he hath not only provided us for Necessity and Delight, but for Ornament also: with what a liberal Hand doth his Bounty give to us? Shall we now be Narrow-hearted towards Him? shall we enquire onely for the least Degree of Grace (abating onely for hours of Temptation) for a least of good works which may evidence Grace? Look and see if GOD thus deals with us; we have Food and Rayment for our Delight as well as for Necessity. Nay, let us strive that all active Grace may abound in us, that we be Rich in good Works, as all kind of Grace from GOD doth abound to us. If there be a work of Supererrogation to be done, surely we stand obliged to do it: let us never Ask whether we have not done enough for GOD; but still whether there be no more to be done for him. Doth not GOD think it enough to Cloth our Nakedness, but He will delight us with our Clothes, He will Adorn us in Clothing? Let not us think it enough to Profess, but let us

make it our Business to adorn our Profession and the Doctrine of CHRIST; let us not onely plead GOD, but labour to come up to that of the Spouse, of which CHRIST saith, *Thou hast ravished my Heart, my Sister, my Spouse, thou hast ravished my Heart with one of thy Chains about thy Neck.*

The Poem.

How naked lies man in his tent,
When all these creatures must be spent
To cover him! The Sheep be Shorn,
And Cotton from the plant be torn;
The hemp, and flaxe be sown, and spring,
And die, and rot; The Silk-worm brings
Her contribution too, and all
Too short to cover Adams fall.
The Lamb of God must also die,
His fleece our covering must be.
How doth the whole Creation pay
Their homage to us every day?
Oh! do we pay our homage thus,
To him that made both them and us?
Shall Sheep and worms, and plants be free,
To serve their end, and shall not we?
While thus they are in boundage to Rom. 8. 21.

Our

Our Frailty, Let them not be so,
Date our Lusts; Let them alone
Seeming our lawful uses groan.
Man while him bounteous is he,
Who futiches necessity,
And frailty too! who thus doth please
Us both for needs and also Ease!
For Ornament, and Honour, All
But what the Scripture Sin doth call!
Lord let me never narrowed be
In heart for such a God as thee.

CHAP. III.

The Weaver either buyeth his Silk *Raw; his* Wool, *his* Cotton, Hair, Hemp, Flax; *or buyeth his* Yarn, *or* Threed *made of all or any of these; Some of which he Scowreth, he mixeth his Colours, sorteth his Yarns, then he fitteth it on to his Beam.*

The

Toe Meditations.

Sect. 1. THe *Weaver* is like to *Solomon's* Vertuous *Woman*, who *Eateth not the Bread of Idleness*, *Proverbs* 31, 27. his hands are *not idle*, and therefore his House in probability *will not drop through*, Ecclesiasticus 10. 18. *In the Sweat of thy Face thou shalt eat thy Bread*; perhaps we Mis-call it when we call it *The first Curse*. The Earth indeed was Cursed for Mans sake, *Gen.* 3.17. But whether Man in his lapsed Estate was *Cursed* or *Blessed*, by having a Law of Labour laid upon him, I much question; had it been a Law of Idleness, it had been a most certain Curse; for the lapsed Soul of Man, being alienated from GOD, had it not been set to work, would doubtless have worse imployed it self. If I would set a Man into the Road to Hell, I would (as to many (ah woefull!) Parents) breed him up to have nothing to do. Our weaver's Soul hath no leisure to rest, he is always buying, or scowring, or sorting, or mixing, or preparing his Loom, or working in it; possibly Men may despise it as a low Employment, but certainly better than Drinking, and Gaming, and working Iniquity with Greediness. He is not at leisure to be amongst the *simple Ones*, nor doth his Imployment direct him to the *youth that are without Understanding*; and if *Solomon's virtuous Woman* was not degraded, but described by her laying

laying her hand to the Spindle, and *holding the Diſtaff*, Proverbs 31. 19. I underſtand not what blot, the *Beam, and the Shuttle, and the Treddles*, make in the *Weavers* Scutcheon.

Sect. 2. Let us go out with the *Weaver* to his Market, we find him there *Buying his Materials, Wooll, Yarn, Silk, &c.* according to his particular Occupation. *Buy* he muſt, raw, or wrought, for he that cannot make an *hair of his own Head white or black*, can much leſs *make a hair* either *on his own Head*, or on the *Sheep or Camels back*. It were certainly more eaſie to make a *Quality* than a *Subſtance*. Creation is all GODS work, He can make the Sheep to bring forth wooll; the Goats and Camels skins to ſend forth hairs; Man cannot make one hair, not one ſmall threed of Silk. What a pitifull thing vain proud Man is in Power? that cannot give a Being to the leaſt Thing in Nature? hath he think we a power to make *all things become New*, that cannot make one thing New? can he make the *New Creature*, by his own Power, that is not able to create the moſt minute Creature? can he make himſelf *a Robe of Righteouſneſs*, wherein to *ſtand before GOD*, that cannot give a Being to a lock of wooll? Surely as to a ſtate of Righteouſneſs, or any habits of Grace, he muſt alſo, before he can work any thing which will be acceptable in GODS ſight, go to him who hath himſelf rang the Market-bell; Iſaiah 55. 2. *Come buy*, and

Eat.

Eat.---*without Money and without Price.* Revelation 3. 18. *I counsel thee to buy of me---white Raiment that thou mayest be Clothed,* and all this without *Money* and *Price*.

Sect. 3. How cheap is the *Grace of GOD that bringeth Salvation? without Money and without Price.* (So runs the *Proclamation.*) It is the *gift of the HOLY GHOST*, and the Apostle hath taught us, that nothing of that Nature can be Bought with *Simon-Magus* his Money. It were ill called a Gift if it must be purchased; I cannot Buy a pack of *Wooll*, nor a Bail of Silk, nor a little Hemp, or *Flax*, or Hair, without Money: but I may buy CHRIST, his Grace, his Glory *without Money*, and without *Price*. There is no going to the Market without Money, but I may go to CHRIST, I may have Heaven without parting with any thing unless what is better parted with than kept. I find by experience that my Materials for my Trade are bought too dear; I work them out and lose by it, I labour for nothing, and spend my Money, and my Strength in vain; but did ever any say, he had *served GOD in vain*, and *waited upon him for nothing*? CHRIST will exchange his Grace for my Lusts, his Glory for my vile Affections: Surely the dear price of my *Ware*, should Inhance the study of Heaven, and heavenly Things in my Soul. If *Wares* in the Market be dear, it is my Comfort, I can have Heaven better cheap.

Sect. 4.

Sect. 4. But *what need so many words to a Bargain?* In so much chaffering is there no sinning? *Solomon* thought otherwise, Proverbs 10. 19. *In a multitude of words there wanteth not sin; but he that refraineth his lips is Wise.* 'Tis true possibly here are no *Goddam-me's* (we are amongst Tradesmen) no Swearing, no Cursing, but such a flood of words is not without a mixture of dirt: Is there no *lying*, no *idle words*, of which we must give an account also? *What need the Buyer say, It is naught, it is naught;* and when he is gone away he boasteth? Proverbs 20. 14. Two words we say must go to a Bargain, but what need more? *This is my Price, beneath which I will not sell: This I will give and no more*, were certainly words enough to dispatch the greatest Contract; nothing but corruption hath brought in more. *Cannot you afford it cheaper? Indeed I cannot, I will have so much if I sell it, &c.* are words so like those of *Ananias* and *Sapphira*, Acts 5. that I cannot but tremble for that Tradesman that thinks himself necessitated to use them, and presently at liberty to recede from them. When the Wares are in their Hand *are they not their own?* May they not sell and keep them as they please? Are they obliged to tell their Customer what they Cost them? *What need is there of a Lie then?* but to make good that of *Solomon, That the getting of Riches by a lying Tongue, is a vanity tossed to and fro by those that seek Death*, Pro. 21. 6.

Sect. 5. Ah! what need we have to *pray for pardon of our sins of inadvertency*, and also to *endeavour better upon our ways*! we can easily understand the sin of them who spend their precious time at *Taverns*, and *Alehouses*; but who thinks himself a *sinner* while he is busie with his *Tanman*, or other *Chapman*? yet who liveth, and thus sinneth not? who asks himself at night, have I layed or gained nothing this day by a lying tongue? Have I spake no evil words in making my Bargains? A Man may Trade, as well as drink himself to Hell: Lying will bring one into the Lake that burns with fire and brimstone, as well as swearing and curling. *Dan-nees* challenge GOD a little more boldly, and will one day understand they have not challenged an Idol, but a Just and Living GOD; but the *Lier* merits sufficiently ill at GODS hand, and if others have the preference to the Devil's right hand, these will not miss the Curse to be pronounced to those who shall be found at GODS left hand. What need hath the Tradesman to say, *I will look to my ways that I offend not with my Tongue*, Psalms 39. 1. The Tongue of Man hath in it *a World of Iniquity*; It is *an unruly Evil, full of Deadly Poyson*, James 3. 6, 8.

Sect. 6. Our Tradesman at last (after a great many words) hath bought his Bargain, he brings it home; but it is not yet ready for his *Loom*. His Yarn is *greasy*, and must be *scowred*, his *Wool dirty*

ill, and *mixed*, and must be *Kembed*: the *threeds* are too small, and must be *twisted*. The *Colour* it may be pleaseth not, and it must be *Dyed*, either in the *Wooll*, *Yarn*, or *Piece*. It may be his Yarn is of several sorts, and it must be sorted, or his piece to be *several Colours*, they must accordingly be mixed, and disposed. What a work where? what an exercise of his head and hands? and all to get 5. 10. 20 s. possibly to get nothing; yet he doth it patiently, he scowrs, he wrings it out, he trudgeth with it to the Dier, to the Twister, he laboureth in the night and day, yet the poor *Racker* he hath in his Eye, exceeds not ordinarily what I have mentioned, *Quantum est in rebus inane!* I have read somewhere of a Noble person who coming to an untimely Death, said, *If I had served my GOD with that Faithfulness with which I have served my Prince, I had not come to this End.* May not many a Poor *Weaver* say when he comes to die, If I had served God, if I had looked after the concern of my immortal Soul with half that Diligence I attended my Trade, I had not been now incertain what shall become of it, I had not laboured for the wind as I have done in my Trade many a Year.

Sect. 7. While the *Kember of Wool* is Kembing, and *Weaver* is scowring his Yarn, methinks he should reflect upon his own best, and most perfect Actions. We are sometimes in Scripture compared to Sheep; Our Fleeces are our

good works, our Yarn is the threed of our Actions, some of which are all Naught; but the best must be scowred. *We* had need to wash them with the Tears of True Repentance and Godly Sorrow, there is a Grease in the Best of all our Duties, a Filthiness in our Cleanest Services; *We are all as an unclean Thing, and all our Righteousness is but a filthy Rag*, Isaiah 64. 6. As there are some Sheep whose wooll is so Foul and Coarse that it is good for little, and some Spinsters who work so ill, and foully, that their Yarn is good for Nothing: So there are Thousands and ten Thousands in the World, whose Actions are wholly Naught, but none so good that they are perfectly Good, *Bonum ex causis integris*. Hence our SAVIOUR directs us when we have done all we can, to say we are unprofitable servants. The Weaver often scowreth the Yarn he Buys, but is he as carefull to scour the Yarn which he himself maketh? 'Tis not indeed what must cloath him in the day of Judgement; *That I may be found in him*, (saith the Apostle) *Not having my own Righteousness*. But of this must Garments be made, without which in that day *he will walk naked, and Men will see his shame*. Ah how usefull might some thoughts of this Nature be to our Weaver at his frowning work! I am here scowring the Yarn I Buy; but have I scowred the Yarn I have made; have I been humbled for that Corruption which hath clave to

all my Actions, this work or this day.

Sect. 8. While I see the *Weaver* carry his Yarnes *to the Dyer*, methinks I cannot but again reflect upon the finest Threeds of *Humane Actions*, which must be Dyed too in the *Blood of* CHRIST, before GOD will look upon them. Some of our *Weavers* Pieces will be acceptable in the Native Colour of the *Wooll*, but it is not so with the best of our Duties and Actions. GOD hath said to us; *Bring your Brother Benjamin, or see my Face no more*; we can onely offer up *spiritual sacrifices acceptable in the Beloved*, 1 Peter 2. 5. though our sacrifices be *spiritual*, yet they are not acceptable in the Beloved. We have not onely need of an *Advocat* with the *Father if we sin*, but also *if we pray*, the reason is, because we cannot pray without sinning: There's but one Dye for all our Rags, all our web must be dipt in the Blood of the Lamb, Revelation 7. 14. *They have washed their Robes, and made them white in the Blood of the Lamb*; and if you observe it, they *were those that had come out of great Tribulation*. One would have thought that if any Actions that we had done, could Merit, or might appear as they come from us before the Just GOD, what we do in Testimony for the Truths and Name of CHRIST might; but if you observe these were they whom Saint *John* saw having *washed their Robes*, and made them *white in the Blood of the Lamb*. Nothing passeth for a Garment in Heaven,

but who hath Christ's seal, nothing for coin but what hath his stamp.

Sect. 9. But I observe the *Weaver* carrying his *Silk* and his *Yarnes* to the *Twisters*, they bring several threeds into one. Methinks I cannot but reflect, what twisting there must be too in the Christians Trade. 1. There must be a *Twisting* in every good *and spiritual Action*; 1. *A true Principal.* 2. A *right Manner of Performance*: 3. A *true End* must be all twisted together; or the Action is but *splendidum peccatum*, as *Augustine* was wont to call the *Moral Actions* of Heathens. The End must be the Glory of GOD, The Principle must be *Love to* GOD, For the Manner it must be done in *Faith*. Where these three are twisted together the Action is truly good and spiritual. *Secondly*, There must be a *twisting* of good Actions too. It is not enough to begin well, but we must go on well and end well; *Consummet ultima primis*; make our first and last things agree, twist an Holy Old Age with an Holy Youth. *If a Man forsaketh his Righteousness, and committeth Iniquity, his Righteousness shall never be remembred.* If any soul draweth back, GOD will have no pleasure in him, he draweth back at his own Peril, and to his own Destruction. He that hath twisted GODS Glory, Love to GOD, and Faith in GOD as to every Action, and thus twisted the Actions of his Life from the time he begins to set out for GOD, will make himself a strong Cord (like

Solo-

Solomons triple Cord) of Hope which will not be easily broken. *Lastly*, what is twisting *but an uniting of several Threads into one* and is done for strength? *We being many*, (saith the Apostle) *are one Bread and one Body*. One Body; there's a twisting of souls, and all Yarns will twist; or may twist at least. There are indeed some heterogeneous things of another kind will never twist with them. *We* are all but as the *LORDS Yarn* made of his *Fleece*, who was *led as a sheep to the slaughter*, died in his Blood. He intends us all for a *One Body*. Why should not we also twist together both in Truth and Love, thinking the same things, speaking the same things, however being *kindly affectioned one to another in Love*. Alas! that we must have *a Mill* to force us together, that the *Violence* of a Persecution must do that which the Love of *CHRIST* in us cannot do. *We* are silly *Sheep* that will not run together till the Shepherds Dog be after us. Surely there is more in a joint Union with CHRIST to Unite us (would our silly Passions let us see it) than there can be in twenty little particular sentiments to divide us.

Sect. 10. The *Weaver* must also *sort his Yarns*, and if his Stuff be to be of divers *Colours*, he must sort his Colours before he be fit to work. All Yarn will not make the same kind of Stuff, all will not make the *Warp*, nor the *Woof*, of the same Stuff. Every Threed of the Yarn is Yarn, but

but yet not of the same sort nor degree of Holiness. Every Christian Action hath or should have a tendency towards Righteousness; it should be levelled at GODS Glory, and have the other ingredients to every Action which shall please GOD: but yet there is a great deal of difference in a Christians Actions. His Actions are either Natural, such as *Eating and Drinking*, &c. Or *Moral*, such as are his *Buying*, his *Selling*, his working in his Trade: or *Religious*, such are his *Reading* the *Word*, *Hearing*, *Praying*, &c. By the two first, GOD is Glorified when we regulate them according to his *Will*: and it is our duty to propose GODS Glory as well as the serving of our own Natures in the doing of them, which should be a Law upon us to regulate our Measures by the Divine Standard. But our Religious Actions are our *Fine Threeds*. From the other GOD hath a secondary Glory, from these he hath a primary Glory; they first terminate in GOD, as they are an Homage to him. These must be sorted by every judicious Christian. 'Tis true there must be an Eye of Religion (as we call it) in all our Actions, short Praying, Ejaculations become a Christian in all his Moral and Civil Actions, but our *Solemn Religious Duties* must not be woven with our *Natural*, and *Moral Actions*. He makes mad Prayers, that never thinks of them but in Drinking Healths, and he serves GOD wofully slightly, that never reads a

Chapter

Chapter, or hears one read, but when his hand is imployed in some Worldly Business, which probably hath more of his Heart attending that, than his Ear hath, which heareth the Word of GOD. *There is a time for all things,* (saith Solomon;) but he who can find it no otherwise than thus, indeed finds a time for nothing.

Sect. 11. The *Weaver* mixeth his Colours too (when he hath a Piece to make of several Colours) to the best Advantage for Beauty. *Party-coloured Garments* were an Old Fashion, 2 Samuel 13. 18. Genesis 37. 3. now where such a web is to be made, the *Colours* must be rightly Ordered, Mixed, and Disposed one in Relation to another. The Christians active Righteousness is also a Garment of Divers Colours, his Duty made up of *Various* Duties; and he never makes his web, True or Beautifull if he doth not rightly dispose his Duties of several Colours: *Giving to GOD the things that are GODS,* and to *Cæsar the things that are Cæsars,* rightly ordering himself in his or her Duty to Husband, Wife, Servants, Master, Parents, Children, Political Rulers; Or to GOD, if he doth not mix his Prayers with Praises, his Reading with Hearing the Word Preached, and all with Receiving the Lords Supper. Thats the true Christian that rightly disposeth his Duties of the several Colours, so as there is a due Proportion of all, and a comely mixture of them all.

Sect. 12. The *Weaver* hath his *Warp* and his *Woof*, his warp is the Foundation, the woof is Superinduced by the Shuttle. Now to make his Piece well, 'tis necessary the *Warp be first laid* and be sound and good, and the woof must bear a proportion to it too. Men skilled in the affairs of the world will tell us, that the more * homogeneal they both be, the stronger the web is. They say *Webs* of same kind: *Silk* and *Yarn mixed*, are not so strong as those wholly of either. Be that as it will; a Christian must have his *Warp* and his *Woof* too. His *Warp* must be a *Knowledge of the Truths of GOD*: His *Woof*, Action upon that Knowledge. *That the Soul be without Knowledge is not good*, saith *Solomon*, Proverbs 19. 2. *How can they believe in him of whom they have not heard?* Romans 10. As soon can a *Weaver* make a Piece of Stuff without a warp, as a Christian live an Holy Life, without a skill in the *Principles of Faith*; Yea and it must be a *sound Knowledge* too; he must be skilled in *the form of sound words*, else he buildeth without a Foundation, or upon one that is False. I know GOD in the Methods of his converting Providence, begins two wayes, working sometimes from the *Heart to the Head*, first affecting the soul, which being inflamed with a Love to GOD by, and by looks to know the wayes of GOD more perfectly: sometimes GOD works from the *Head to the Heart*, reflecting Pieces of

our

our Knowledge upon our Consciences; but both wayes what I say is true. A course and *series* of good and spiritual Actions, must be directed by a knowing Head, and an Head repleniſhed with a ſound Knowledge in ſpiritual Propoſitions. I know that *hay* and *ſtubble* may be heaped upon a good *Foundation*; and where it is ſo the *Apoſtle* hath told us the work *will ſuffer Loſs*, and the workman if he be ſaved will be ſaved as through fire; but it will be hard to make a good Building where the *Foundation* is but Hay and Stubble. Nor will our ſpiritual web be ſtrong if there be not a proportion betwixt the warp of *Knowledge* and *Woof of Action*: where *Knowledge is not ſanctified, and experimental*, the Action will bear a proportion to it, and not be truly ſpiritual. But where the Soul is filled with Knowledg, and that of a ſpiritual ſanctified Nature being turned into *Faith*, and the Action is truly Spiritual in its Principal End, as to the Manner of the Performance, there is the True Piece of Righteouſneſs, there the wrap and woof are both of the ſame Kind; that work, and that alone will be accepted, and receive the Crown-Seal of *Well done! Good and Faithfull Servant.*

The

The Poem.

Best Trade! which gives least time to sin,
Which souls can least be idle in.
(Mettals with which we nothing doe
Soon rust, so souls, when idle too.)
The Weaver, hath his Market, where
He Buyes, and often Payes too dear;
For a good pennyworth, he payes
His soul; in needless Yeaes and Nayes,
With which his heart doth not agree.
He thinks he puts a fallacy
Upon his Chapman, and doth cheat
Himself, whiles for a little meat
Which perisheth, Integrity
Is changed for Hypocrisie.
Vain man hath parted with his hope,
His soul's sheet-anchor, for a rope,
And that of sand; for hope doth break
When truth in heart man doth not speak
Unto his neighbour, or doth ill; Psal. 15.
Who doth such things, and doth still,
To the holy Hill to come, builds on
No promises foundation.
What need so many words? when few
We confess best, because most true,
What if my Chapman will do so

Must

Must I serve his corruption too?
Who grudgeth scolds the final word!
Religious souls cannot afford
Giving another Quid pro quo,
When doing it will souls undoe.
But do I think the market dear?
Grace-market is not so, for there
I without price *buy better ware:*
Yet (like ill husbands) will not spare
My time and strength for that, to buy
At a cheap rate Eternity.
Let me dear markets (Lord!) improve,
To raise the price of thy great Love
Within my Heart; to hast apace
To the better market of thy Grace;
Which clotheth naked Souls for nought,
But what to nakedness them brought.

Help me my {*Works* / *Tarns*} *to* Scowr *with brine*
Of Pœnitential tears; Not mine,
But of thy gift too. Let thy Blood
Then Dye them *(Blessed Jesus!) These*
Foul tears will not cleanse them of Grease.
Let true End, Principles *be twin'd*
With a right manner, holy mind:
Let my first and last Actions be
Twisted in like sincerity.
Thus let me live, and still walk on
Twined in Saints Communion;
Sorting my Actions, so that all

May in their proper order fall;
Ordering their Colours, so as I
A Christian Life may beautify.
Lord! give me a right warp. Teach me
What thy Truths what thy Statutes be.
Lord! let me never build upon
What is not thy Foundation:
And help me too as to my woof,
Or I shall never make good stuff.
Thus when my piece comes off my Loom,
I praising thee shall bring it Home.
My GOD shall have it all, and He
For ever shall my Master be.

CHAP.

CHAP. IV.

The Art.

The Yarn being thus prepared, the Weaver fasteneth the Warp unto his Beam, and dresseth it; his sitting Boys prepare the Yarn for the Woof, winding it on quills or pieces of reed, which he afterwards puts into his Shuttle in order to his Work.

The Meditations.

Sect. 1. A Christians Web is his *Holy Life*, made up of the many threeds of righteous Actions, the *Warp* of which we have before found to be the *Doctrine of Truth*. This too must be fastned about the *Beam* of the Loom. 'Tis not enough to have Truth in our Bible and

Books, and a Notion of it in our Heads, it must be fastned to our Souls (which is alwayes done by *Faith*) we must be *Rooted*, and *Grounded in Faith*, as well as in *Love*. Propositions of Truth are many times but Probationers to the Soul, and never admitted into its Fellowship. A Man may know that Proposition of Truth from which yet he withholds his Assent, as Men may *detain the Truth in Unrighteousness* not living up to their Principles; so they may retain the Truth in *Unbelief*, not fixedly, and steadily agreeing to those Notions of Truth they have heard and learned. Knowing is one thing, agreeing to the Truth of what we know, is another; yea agreement is one thing, and a steady, fixed agreeing to it is another: So that a Christian will strive earnestly, and contend for it as another thing. The Faith of many Christians is described by an Heathen (*Tully* I mean.) *Nescio quomodo, dum lego assentior, cum posui librum et mecum ipse de immortalitate animorum coepi cogitare, assensio omnis illa elabitur.* When they read the holy Scriptures, when they hear the Messengers of GOD interpreting them, comparing Scripture with Scripture, and from strength of Reason confirming Propositions in them, they cannot but agree the things to be truth; but as soon as the Books is out of their hand, and the sound of the Preachers word is out of their Ears, they begin to doubt whether

Tusc. quæst. lib. 1.

whether any thing be Truth which they have read or heard: and indeed no better is the Assent of any who by the mighty working of the Spirit of GOD have not *Faith* wrought in them; hence it is that their *Faith* is neither fruitfull by *Love* and *Good Works*, nor steady in it self. There is no need at all that (to secure Holiness of life) Men should bring it into the description of *Faith*; and to make an innovation in Divinity, which always according to the Scripture distinguished *Faith* and *Love* for *Holiness* (which is Love in the fruit) is a necessary consequent of true *Faith*, either respecting the *Proposition of the Word*, or the *Person of the Mediator*. Can he be thought indeed to believe that *Arsenick* is Poyson, who yet freely takes it into his Belly? Or can any be judged to trust in a Friend for a kindness who hath promised it, but upon the condition of some performance which he refuseth to do? It is I say from this, that the Propositions of truth are not fastned in the Soul, that Men walk not according to the light of them: Ephesians 4. 14. and that *they are tossed to and fro and carried about with every wind of Doctrine, by the sleight of Men, and cunning craftiness, whereby they lie in wait to deceive*. Every breath of wind would disturb the *Weaver*, and every idle hand would trouble him if his warp were not fastned to his Loom. Every wind of Doctrine, and every Ignorant idle Seducer disturbeth that Souls

Profession of Truth, who hath not the Proposition thereof by Faith falned unto his Soul.

2. The *Weaver* divideth his warp, that it may serve several intendments. The deliberate Christian divideth the Propositions of Truth of which his Soul is possessed. Some refer to speculation: Some more immediately to Practice. Some inform him what GOD is, what CHRIST is, what he hath done and suffered, what the holy SPIRIT is, what Heaven and Hell are, &c. others more immediately refer to Practice, informing the Soul, what it ought to be both towards GOD and towards Men. These Precepts concern him as a Magistrate; This concerneth him as a Minister. These things concern him as a Father, these as a Child. These Propositions contain the Will of GOD concerning him as an Husband; These concern the Woman as a Wife. These concern him as a Master; The other as a Subject, or as a Servant. And this is necessary that he may be *Holy in all manner of Conversation*. For Holiness is a lovely spotless Fruit, that grows up from the *revealed will of GOD* concerning us as the Root; and as this Root sends forth many Branches, so the Fruit of Holiness must be seen in every Bough, in every Relation and Circumstance of his Life.

3. The *pirn-boys prepare the Yarn for the Weaver by winding it upon several Reeds and Quills, which being filled, he reacheth to the Weaver sitting in*

in his Loom and ready to go to work. VVe suppose our spiritual *Weaver* fixed in his Loom, ready to say with David, *My Heart is fixed, O GOD, my Heart is fixed*, resolved to walk with GOD in all the Duties of Holiness, having said with *David*, Psalms 119. 57. *Thou art my Portion, O LORD, I have said that I will keep thy words.* We suppose him also to have wound his warp about his Loom, to be not only possessed of a due Notion of Divine Truths, but to have his Heart rooted and grounded in them, giving a fixed and steady Assent unto them; and now every Relation, every Neighbour, every New Providence, every Action of his Life becomes as a *filling-boy to him*, affording him matter to work upon, reaching him a Quill or Reed to work with. The Subject gives the Magistrate an opportunity to work the work of GOD by Executing Justice and Judgement without respect of Persons, knowing that he judgeth not for himself but for the LORD, &c. The Magistrate doth the same for the Subject, giving him an opportunity to fulfill the will of GOD, by *Honouring the King*, and being *subject to the higher Powers* because ordained of GOD. The VVife gives the Husband advantage for his spiritual web of Righteousness, by *loving Her* as CHRIST loved his Church 3. 1 Peter 3. 7. by walking before Her as a *Man of VVisdom and Knowledge*, Ephesians 5. 25. Colosians 3. 19. 1 Peter 3. 1. And the Husband requites his *VVife* by giving her the like

like advantage to shew her self obedient to the Commands of her *Father* which is in Heaven, by reverencing her Husband, endeavouring to win him by her Conversation, by loving him and being subject unto him as her own Husband, *Titus* 2. 4, 5. 1 *Peter* 3. 1. *Ephesians*. 5. 22, 23. &c. Is he that sitteth in this spiritual Loom a *Father*? how easily may he see every Child he hath about him, with one of these *Pipes* or *Quills* in his hand, offering him for his work of Righteousness, an opportunity to be obedient unto GOD, in bringing him or her up, in the *Nurture and Admonition of the LORD, and not provoking it to wrath*? Ephesians 6. 4. in minding it of its Covenant in Baptism made with GOD, in teaching it, or them, *the Statutes of the LORD diligently, when he sitteth in the House, when he walketh by the Way, when he lyeth Down, and when he riseth Up*, according to the Law of the LORD, *Deutronomy* 6. 7. Is he a Child? he may see his Parents mutually serving him in his spiritual work; giving him advantage to please GOD by *Obeying his Parents in the LORD for this is right*, Ephesians 6. 1. Is he a Master? he may see his Servants thus serving him, with such opportunities, to *give unto them that which is just and equal, knowing that they also have a Master which is in Heaven*; and if he be a *Servant* his Master gratifies him with the like opportunity of Obedience unto GOD, while he obeyeth *in all things his Master, according to the Flesh*; not

with

with Eye-service as Men-pleasers, but in singleness of Heart fearing GOD, doing whatsoever he doth heartily as to the LORD, knowing that of the LORD he shall receive the Reward of the Inheritance, for he serveth the LORD CHRIST, Colossians 3. 22. with good-will *doing Service* as unto the LORD, not to *Men*, Ephesians 6. 7. *Not answering again, not purloyning, but shewing all good fidelity that they may adorn the Doctrine of GOD our SAVIOUR in all things.* Titus 2. 10. *Being subject with all fear, not onely to the Gentle, but to the Forward*, 1 Peter 2. 18. The like may be said of all Relations: yea every *Providence* of GOD, every *Natural* and *Civil* Action of Humane Life, supplies the Spiritual *Weaver* with *Pipes* to do his work by.

4. *The Weaver puts the Pipes*, or *Quills (which the Boys have filled with Tarn for him)* into *his Shuttle (the hollow of his Shuttle) in order to his work.* My Son, saith *Solomon, if thou wilt receive my Words, and hide my Commandments with thee, &c.* Proverbs 2. 1. why should not the *hollow of the Shuttle*, put me in mind of the secret places of my Heart, where the Spiritual *Weaver* too must fasten every *Pipe* that he makes use of to compleat his *VVeb* of Righteousness. It is not for nothing that we have in holy writ, the Man according to GODS own Heart, so often saying, *I will meditate on thy VVorks*, and in *thy VVord*, Psalms 119. 78. and 48. 23. and 15. 148. Psalms 77. 12.

77. 12. He that never meditateth about his Duty, with respect to every Providence, every Relation, is never like to do it. The *Weaver* that intends to work puts every Pipe into the hollow of his Shuttle, and makes it fast there; whoso intendeth the performance of his spiritual work must go, and do likewise. When the Providence of GOD gives him a New Relation, he must be meditating what now is the will of GOD concerning me, what is my Duty towards this Wife, this Child, this Servant, and the forms of this Duty must be upon his Heart. Meditation is the Soul's *Stand* upon its Object. The will of GOD in every Circumstance of his Life, must not onely be received in his Understanding, but hid in his Memory, engraven upon his Heart and Affections, set continually before his Eyes. He will otherwise weave his Spiritual Web no better than the *Weaver* could weave his Cloth, or piece of Stuff, without a *Pipe in his Shuttle*. Oh how many are there that neglect this! they have a Duty to do in every Circumstance of their Lives, a Duty toward their Relations, a Duty with respect to GODS Providence as it is diversified to them; but either they know it not, being ignorant of the Scriptures, or they remember it not, or they love it not; the Pipe is not in the Shuttle, they can make no work. Their Life is indeed a Life of Action, they are throwing the Shuttle all the day long, People of busie

Heads

Heads and Hands; but their time is spent as *Seneca* complained, either in *doing Nothing*, or in running, which is a *doing what is worse than Nothing*, or in doing *other Things*, which signifie Nothing either to GOD's Glory, or their Eternal Happiness; or in doing Things which though materially Good, are formally Evil, *bonum non ordine*, good Things spoiled in the Doing; and all this for want of putting the *Pipes in the Shuttle*, understanding the will of GOD concerning them under these or these Circumstances, then hiding it in their Hearts, and setting it before them as the Rule of their Lives and Conversations.

5. Once more, methinks I cannot but observe, *how the Wisdom of Divine Providence hath made Work for all the Children of Men*, that as there was no Beggar in *Israel*, so there need be no Beggars in *England*. How many doth a single *Weaver* imploy of all both Sexes and Sizes! It must be an adult Man must *Weave*, but Women must Spin for him, and Children must fill his Pipes. It is the Reproach of *England* that there are so many Beggars in the Streets thereof; when GOD hath furnished it with one little Beast, whose Profit if improved would set them all to *Work*, and afford them Bread in the Sweat of their Face. That we are full of Scandalous Beggars, is not because the Providence of GOD hath not laid out *Work* enough, or the Trading of *England* is so little, that it will not set

— them

them to it; nor because the legislative Power hath not provided sufficient Laws; but because they are so ill executed by inferiour Officers, and Parents are suffered to bring up their Children in Idleness. O *England!* spit out thy Plegue, shake off thy Sloth, Honour GOD in the Substance and Increase which He hath given Thee. It is nothing but Lust and Sloth that fills Thee with such Prodigious *VV*ickedness and Beggary.

The Poem.

What this poor Child at my Command
Doth, reaching Pipes fill to my hand,
Which I first in my Shuttle hide,
Then weave my Web, and am supplied
With new ones by and by, untill
I my intended Task fulfill;
That every Providence Divine,
That every Period of Time,
Each new Relation, Actions all
Within my Sphere, what-ere doth fall,
Doth to my Soul, still offering me
Renewed Opportunity,
To weave my Web of Righteousness,
That Men see not my Nakedness.

LORD give me in my Heart to hide
Thy will, and make it there to abide,
Thy will concerning me in all
Periods of Life, and things that fall
Unto my Share. Each circumstance
May make me with thy help t'advance
In Holiness: Teach me t'improve
All Pipes, whether of sorrow or Love,
Watching advantages to do
The whole of what thou call'st me to.
And whiles thy Providence, O GOD,
Bringeth me Pipes, thy Staff, thy Rod,
All fill them for me: Let them be
Accepted, and wrought out for thee.
I pray not (Lord! for Pipes) O may
My busie Soul make no delay
In work: Work party-coloured,
With here a white, there father's thread,
Here let an Husband's duty run,
And there a Master's shreed well spun;
All knit together by the hand
Of Love to thee, and thy Command:
That when my Weaving time is gone
My LORD may say to me, Well done,
Beyond my Task I can do nought,
Let that but to an end be brought;
Which cannot be without thy skill,
Although thy self my Pipes doth fill.

CHAP. V.

The Art.

The Weaver being thus prepared for his Work setteth himself to it, swiftly throwing his Shuttle with one hand, which he catcheth with the other, not without some motion and imployment of his whole Body. The Shuttle leaving a threed, (at every Cast of it) betwixt the divided parts of the Warp: which he smiteth to the other woven threeds by the continual motion of his Sley. In the mean time his Feet are moving the

treddles

Treddles, which raising the heavels do part the Warp, and are continually making a new room for the Shuttle. In the mean time a pair of Temples spread upon the Web, keep it fixed and extended, advantaging the Weaver in his Work. Some Webs are of that Breadth, that a single Person cannot work them, in such cases two Weavers are employed each at the Extremities of the Loom, catching and returning the Shuttle which his Partner throws.

The Meditations.

1. OUR Spiritual *Weaver* is the good Christian, his fastening his *Warp* to his Beam, is the rooting of his Soul in *Faith*. To him every diversified Providence supplies the place of a *Filling-boy*; offering him matter to

works with and upon, in making his *Web of Holiness*. We have seen him set in his Loom, fixed to his Work, resolved to *have respect to all GODS Commandments*. Now how quick doth he throw his Shuttle from one hand to another? This is that which the Scripture calls a *Running* after GOD. *Draw me* (saith the Spouse) *and we will run after thee*, Canticles 1. 4. *I will run the wayes of thy Commandments* (saith the Man according to GODS own Heart.) Psalms 119. 32. The *Weaver* works Early and Late, from Four in the Morning till Eight at Night. The good Christian also *prevents the Morning-Watches*, Ps. 119. 148. and *meditates of GOD in the Night-Watches*, Psalms 63. 6. he awaketh *Early in the Morning, and Early seeketh GOD*. Psalms 57. 8. and 63. 1. and 108 2. Isaiah 26. 9. he is throwing his Shuttle, working the work of GOD all the Day long, *Evening and Morning and at Noon he Prays and Cryes aloud*, Psalms 55. 17.

2. The *Shuttle moveth swiftly*, and thus *flie the Dayes of the Weavers Life*; *my Dayes* (saith *Job*) *are swifter than a Weavers Shuttle*: As swift as the Shuttle will run. The *Weaver* thinks himself concerned to be at his Loom betimes, that his Task may be done by Night. Because the Christians *Dayes are swifter than a Weavers Shuttle*, he is highly concerned to be up betimes, *Remembring his Creator in the Dayes of his Youth*, Ecclesiasticus 12. 1. and as he hath need in the

Morning

Morning to be throwing his Shuttle, so in the Evening his hand must not be slack; not only because he will else not finish his Course, but because the spiritual work is of that Nature, that as a Piece of Cloth or Stuff not Finished, is fit for no Use but will all Ravel out; so *if a Righteous Man forsake his Righteousness and commit iniquity, his Righteousness shall never be remembred, but he shall Die in the Iniquity which he hath committed.* A Christians work is like rolling a stone up an Hill, from which if the hand ceaseth till it be lodged on the Top, it certainly falls back to the Bottom, and he that hath laboured about it, hath done just nothing but onely tired himself to no purpose, nor shall reap any thing but his Labour for his Pains.

3. The whole of our *Weaver* is employed in his work. His Head contrives it, his Eyes observe the Motions of the Shuttle, and the several parts of the Loom, that they be Regular, and serving his intendment. One hand throws the Shuttle, the other catcheth it, in the mean-time his Feet are not idle, they are at work upon the *Treddels* moving them. Without these *Various* Operations, of the several Members of his Body, our *Weaver* could never dispatch his work in any desireable or acceptable Manner; nor hath the Law of the LORD left our spiritual *Weaver*, one Limb or Member of his Body idle as to his spiritual *Work*: His Head is employed in medi-

cation, and contrivances for GOD; his Eyes are lifted up unto the LORD, from whom come all his Mercies; his Hands must work the *Work* of Righteousness: with his *Feet* he walks with GOD. Every Bodily Member hath its Office to a spiritual *Work* as well as that which is Natural. GOD made every Member, and not a Member but for himself. Every Member in Man's Body hath a Natural Operation for which it is necessary. In our Civil Employments we both can and do use them successively; there's none there useless amongst them. And shall we think that there is any of them of no use to our spiritual work? Shall I with both my Hands work on my Trade, and have never an Hand at work for GOD? how busie am I at my work, with Hands and *Feet*, and Head and all my Body? was I ever so wholly imployed in the *Work* of GOD, though the wages be highly more. The Fruit of this *Work* will be but a few Shillings at the End of the *Week*, but the *Work of Righteousness*, will be Peace and *Quietness* and Assurance for ever. To what purpose are my *Knees*, and *Hands*, and *Eyes*, and Tongue at *Work* in *Prayer*, if presently my Hands be working iniquity? In the Web of Righteousness, every Member hath its Office. It is the *Fruit* of the Souls Sanctification in Body and Mind and *Spirit*. GOD must be served, with all and every

Part,

Love and Faculty; with all our Heart, and Soul and Strength.

4. *The Shuttle every time it passeth from Hand to Hand, leaveth a Thread behind it.* Good or Bad, thus doth every Action of a Christian's Life. All his Actions make but one Web, according to the Goodness, or Badness of which he must have his Reward. Every particular Action is a *Thread* in this Web, and to hath an influence upon the *Weavers* Praise or Dispraise, and upon his Wages at last. So that as the *Weaver* may fly up in every Cast of his Shuttle, now my Work is nearer an End than it was before I threw my Shuttle; so a Christian upon every Action may say; By this Action I am nearer Heaven or Hell, I have either added a Jewel more to my Crown, or a Coal more to the Fire I must endure. The Shuttle passeth not up and down for nothing. All our Thoughts, Words, and Actions are of an abiding Nature; Thousands of them slip our Memory, but none of them escapes the Book of the Divine Omniscience. In thy Book saith David, Psalms 139. 16. *all my Members are written*; and again, *Thou tellest my Wanderings*; *put my Tears in thy Bottle, are they not in thy Book?* It is as true concerning all our Actions, *Are they not in GOD'S Book?* We do them, and GOD keeps silence some time, *Psalms* 50. 21. but he will let us know that he seeth them, and *will set them in order before our Eyes.* Every Action makes a

part

part of our web: we must receive our Eternal Reward, *according to what we have done in the Flesh.* Man hath an imperfect Eye. A Master may over-look many an ill Threed in a Piece of Stuff; But the Eye of GOD is Acute and Perfect, nothing slippeth that, He will set all in order before our Eyes. The *Weavers* Knowledge, that his Shuttle leaves every time he throws it something towards his web, makes him diligent to see it be rightly ordered, and makes him carefull and wary how he throws it. The spiritual *Weaver* understanding that every Action of his Life will contribute to his *Web*, ought to keep a *Watch* upon his Heart, his Tongue, his Hands, his whole Man, to look before he throws his Shuttle, ay and look back upon it too when he hath thrown it; For a Christian works more for Eternity than *Apelles* painted for it.

5. *A Threed* (through the weakness of it) *will break sometimes, do the Weaver what he can: The Weaver lays the Ends together, or knits a Knot to Unite the Threeds again, then it passeth, provided it be not done too often. Iniquities* (saith David) *prevail against me:* Let the spiritual *Weaver* do what he can, his Threed will sometimes break, his Course of Righteousness through Corruption will be interrupted. *The good which I would I do not,* Romans 7. 19. 23. *I see another Law in my Members, warring against the Law of*

my

my Mind, and bringing me into Captivity to the Law of Sin. The spiritual *Weaver* hath nothing in this Case to do, but by Repentance again to lay his Ends together, to make his former Righteous Actions agree with the latter, to knit the Knot of a renewed Covenant with GOD; and a new Resolution to keep the LORDS Statutes. This being done, though the *Failures* are seen by the Eye of him who seeth all Things, yet the *Web* passeth upon the Covenant of Grace, for which we may give *GOD thanks for our LORD JESUS CHRIST.* For we have not an High-Priest which cannot forgive Infirmities, the Apostle tells us, *He can have Compassion upon the Ignorant, and upon them that are out of the way,* Heb. 5. 2.

6. *The Weaver must have his Temples,* which *lying upon the Web keep it fixed and extended, he would otherwise never work to any Purpose.* What the pain of Temples is to the *Weaver*, those noble Graces *Fear* and *Faith* and *Love* are to the Christian. These *spiritual Habits* dwelling in every Gracious Heart influence all his Actions, and keep his *Web* fixed and steady; he walks in the Fear of the LORD all the day long; he lives in the prospect of a Promise, yea of many Promises made to them *who hold out to the End*; he acteth not out of Constraint, but *Willingly*, from a Principle of *Love*. The Hypocrite wanting these Habits of Grace works with no fixedness,

but

but at great Uncertainties; these Habits keep the *Web* of Righteousness extended, and the spiritual Soul fixed; his *Heart is fixed, trusting in the* LORD, saith the Psalmist. *Do this and Live* for *I fear* GOD (saith *Joseph*:) and again in the Case of his Mistris, *How shall I do this great Evil and Sin against GOD!* The Sameness and Immutability of GOD in His Nature and *Will*, who is the Object of the Souls Faith and Fear, makes him the same in all times; it keeps his Soul fixed and to the same extent and dimensions of spiritual Duty, his Eye is alwayes upon him that is Invisible. Oh what lamentable work doth the Hypocrite make in his spiritual Loom for want of these *spiritual Temples!* at what Uncertainties doth he throw his Shuttle? he is fixed and steady in nothing; one thing to day, another thing to morrow; his Sails are set according to the wind of his interest, which according to the Varieties of this *World* one while blows from the North, another while in the quite opposite Quarter. *Whereas* the sincere good spiritual *Workman* keeping his Temples before him, works Evenly, Steadily, Fixedly; he sets GOD before his Eyes alwayes as his Fear, thence it is that his Feet do not slide; he is alwayes Eyeing the Promise, so is ever labouring to fulfil the Condition, and dayly fearing, and taking heed lest having a Promise of entering into rest he should fail through Unbelief. These

Temples

Temples move every day with him and in him, he carries them along with his work, till his *Web* of Righteousness be wholly done.

7. Lastly I observe there are some Pieces of Stuff and Cloth, which a single Person cannot work alone; two sit at the Loom, the one receiveth the Shuttle which the other throws, and returns it to the Hand from which it came. The Spiritual *Weaver* hath *Some* such Webs too, he hath Relative as well as Personal Duties. The Husband throws his *Shuttle* to his VVife walking before Her as a Man of VViſdom and Knowledge, Loving Her and Honouring Her (as the *Weaker Vessel.*) She returneth it back to him again, Obeying Her own Husband, submitting Herself to him; he must Love his *Wife* as CHRIST Loves his Church, and she takes care to Reverence Her Husband; Both are at work together as next helps one to another in the things of GOD and in the things of the *World*, and this is acceptable in the sight of GOD. *What* Rare Hangings for an House do such a Pair of *Weavers* make! How much more Excellent than those of Guilded Leather and Tapestry? The *Father* throws the Spiritual Shuttle to the Child, bringing him up in the Nurture and Admonition of the LORD; teaching him the way in his or her Youth which he shall not forget when he is Old. The Children return it to the *Father* or Mother, Obeying

them

them as it is Right in the LORD; Honouring them not Meerly from a Natural Right, but because *it is the first Commandment with a Promise annexed to it.* The Master throws his Shuttle to his Servant, Commanding him and all within his gates to *Remember to keep Holy the Sabbath-day*, inforcing the Law of the LORD upon them, when they Lie down and when they Rise up, when they go out and when they come in, giving unto his Servants that which is *just and equal.* The Servant again returns it to his Master, being Obedient to him that is his Master according to the flesh, with *fear and trembling, in singleness of Heart, as unto CHRIST, not with Eye-service as a Man-pleaser, but as a Servant of CHRIST doing the will of GOD from the Heart, with good will doing service as to the LORD, and not unto Men; knowing that whatsoever good thing any Man doth, the same he shall receive from the LORD, whether he be Bond or Free,* Ephesians 6. 5, 6, 7. *not answering again, not purloining, but shewing all good fidelity, that they may adorn the Doctrine of GOD our SAVIOUR in all things,* Titus 2. 9, 10. So in *Political and Ecclesiastical Relations*, the pious Magistrate throws the Shuttle to his Subjects, ruling them in the fear of the LORD, commanding the Ministers of the Gospel in his Dominions, to fulfill their office; commanding all his Subjects to keep the Law of the LORD, forbidding all deceitful Weights and Ballances, not re-

garding

garding faces in Judgement, not oppressing the Poor and Fatherless, but regarding the Cryes of them, and of the Widows? The Subject again returns the Shuttle to the Magistrate, being subject to the *higher Powers*; knowing *there is no Power, but is ordained of GOD, being subject not only for Wrath but for Conscience Sake*; for this cause paying Tribute also, because they are GOD'S Ministers, rendring to all their Dues, *Tribute to whom Tribute is due, Custome to whom Custome, Fear to whom Fear, Honour to whom Honour*. The Minister of the Gospel throws his Shuttle to his People. *Preaching the Word of GOD in season, and out of season with all Faithfulness, Diligence, Boldness; in Meekness instructing those who oppose themselves; Fleeing also Youthfull Lusts, being Vigilant, Sober, of good Behaviour, given to Hospitality, apt to teach, not given to Wine, no Striker, not greedy of filthy Lucre, Patient, no Brawler, not Covetous, &c.* On the other side, Their People return the Shuttle, being *Obedient in the LORD to those who have the Spiritual over-sight of them; Laying apart all filthiness, and superfluity of naughtiness, and with meekness receiving the engrafted Word, which is able to save their Souls*, being doers of the word, and not hearers only. Oh what rare and beautiful works of Righteousness are made at these double Looms, when they thus work according to the divine rule! happy is the people that is in such case. Men that certainly say this People have the LORD for their GOD.

The Poem.

How swiftly doth my Shuttle fly
To th'other hand? and by and by
Returns to th'other hand it first did throw;
Stops not at all, nor yet moves slow;
But as it moves, a thread doth stay
To be united by the way
Unto the Web. All our days here
Swifter than Weaver's Shuttles are,
Saith holy Job. Souls cannot rest
Idle at all, but work what's best
Or worst. They cannot move, but some
New actions stays upon the Loom,
Adding still to their Web, and must
At last be judged just, or unjust,
According to them all, when done:
So will the Judge's Sentence run
For life, or death. The whole must be
Judged by the All-seeing Eye.
What care had I of thoughts need take,
Of Words, of Actions! all these make
My Web; as it is true, or not
So will the wages I have got
Be unto me at last. Then Watch,
My drowsy soul! Let no sleep catch

Thine

Thine Eyes: Let nothing thee betray
To what in the great Judgment-day
Will not abide. My head, my hand,
Mine Eyes, my feet, move at Command
Of my quick soul: Each all their part
While I am in my Weavers Art.
The head contrives, the hand doth cast
The Shuttle, feet do move as fast.
All is at work, the nimble Eye
Observeth how, the Shuttles fly:
Should I not thus work Righteousness
With my whole man? is that work less
In labour, or in price? Then shake
Thy self my soul: Let each power take
It's part; Command the Members too
That each of them their part may do:
Think not, GOD will be served by
A pious Tongue, or devout Eye,
Nor by a false pretending heart,
He must have all, and every part.
Doth a threed break, doth thy soul sin,
Do what it can? Oh look back then,
And by Repentance make that good,
Which nothing but thy Saviours Blood
Can explate; Repentance may
Pardon obtain, but no scores pay.
My soul, see that thy Temple's be
Always before thy face. Oh see,
Thou works from Faith, love, holy Fear;
These will thee keep, thou shal not Erre;

Thy work will streight, and even be.
Nor shalt thou move incertainly,
My soul! learn how to work alone
And how with a companion;
Who doth not work of every kind
Himself will not approved find.

CHAP. VI.

The Art.

The Weaver in Weaving sometimes finds a Thread defective in the Warp, mostly through the negligence, or other infirmity of him that wound the Warp on, he not discerning the breach of the Thread. Sometimes also a Thread breaketh in the Striking; if it happeneth in the former, the Weaver Supplieth it, by another

Thread,

Threed, in its Room: If it breaketh in the Striking, he brings the two Ends together, and goeth on in his work. When he hath wrought a Plate then he looks it over, with an Instrument picks it out, and brusheth off the loose knot. So goes on till he hath finished his Web: Then he Cuts it off the Loom.

The Meditation.

THE Spiritual *Weavers Warp* is his *Credenda*, the several Propositions of Faith and Truth which are wound upon his Soul, partly by the Exercise of his Reason upon Natural Principles, partly upon the Revealed will of GOD in his Word. For the Candle of the LORD in our Souls is dighted both these ways. Reason working upon Natural Principles, will conclude, That there is a GOD, who made Heaven and Earth, that he must be Eternal, infinite, just and Holy, &c. That to him must be

given account of our thoughts, words and Actions; That Man hath an Immortal Soul, &c. But there are many more Propositions of Truth, which Reason (working from Meer Natural Principles) will never Discover; yet are Concluded from Reason upon this *Hypothesis*, That those Sacred Books which we call the *Scriptures* contain the Revealed *Will* of GOD, and are the words of Him who cannot Lie. Now as *Natural Light* is not the same in all, but varieth according to the Capacity of a Man to Exercise his Reason, and the Helps he hath for it; so also there is a vast difference in Mens Conclusions from *Scripture-Principles*. Every Man is not alike able to search the *Scriptures*, nor hath the like Advantage from Forrein Help; nor is so able as another to compare *Spiritual Things with Spiritual*. There is not a greater Difference in *Faces* than there is in the *Sentiments* and Opinions of Pious Souls, which all have set up for themselves the same End, viz. *the Glory of GOD*, who dayly Beg of GOD to lead them into all Truth, and would not willingly *believe a Lie*; and necessarily these must be so, unless it would please GOD that all Men should be Born with the same Wit, Reason, Parts, and Arrive to the same Degrees of Learning, and have the same Helps of Instruction. Now it is impossible, that the two Contradictory Parts of the same Proposition should be True. Hence of Necessity ev-

ry,

a Spiritual Weaver, will at last be found to have some Threeds in his Warp defective; Some indeed more some less, but all some. *Nemo sine crimine vivit; Optimus ille qui minimis urgetur.* saith *Horace*. There is none liveth, who hath a right Apprehension of every Divine Truth. And this Reflection, were but Men possest with Common Humanity, would oblige them to bear each with his Brother. *There will not be found a guiltless Person to throw the first Stone at* his Neighbour. Neither is any Man Infallible: Nor is there upon Earth any Infallible Judge; why do I then judge, and condemn my Brother? may not he by the same Right Condemn me; Is there not the same Distance from him to me (Stand where he will) as from me to him?: who shall judge betwixt Us? Shall the Church, or any Authority of Men Determine betwixt Us? The Church indeed, yea the Civil Magistrate, may Determine, that nothing be Published within their Territories contrary to what they apprehend the will of GOD: But certainly no Man can make an Hair of *Truths* Head, *White* or *Black*. Truth will be Truth, and Error a Lie when Men have said what they can; nor is any particular Church more Infallible than a *Pope*. My following a Multitude in an Error will no more excuse me than the following of a Multitude to do Evil. I owne no Judge under Heaven as to my Practice above my Conscience. It is indeed my Duty to

Hear the Church Reverently, to Examine what it saith Diligently, and to believe it, as my Conscience tells me, it doth or doth not agree with the Holy Scriptures. Our Spiritual *Weaver* then may be assured that there are several Threeds Defective in his Warp; And therefore stands highly concerned to be ever and anon casting an Eye upon it, Examining the Various Propositions which he hath embraced for Truth, and upon which he Buildeth and Directs his Practice. But it is very possible, that he may not be able to put in better Threeds when he hath done. He is a Bruit, no Man, that can Believe what he Lifteth, or whatsoever his Neighbour would have him to Believe. All a Christians Duty in this Case is, 1. To Examine and Prove Propositions, to hear on both sides, to Compare Things Spiritual with Spiritual, *&c.* 2. To have the Perswasions to himself, in which he hath Faith different from the Church in which he Lives. 3. To Beg of GOD to Lead him into all Truth, and to Reveal what as yet is not Revealed to him, and to Pardon his Mistakes, and not to Conceal any Truth Revealed to him in Unrighteousness. Which doing he may be assured *we have an High-Priest can have Compassion on our* Infirmities, *Upon those that are Ignorant, as well as those otherwise out of the way.* Yet I fear some Errors of *Faith are Damnable*, such as Infer an Impossibility of the Soul that is Possessed of them,

them, to do those things which the Scripture makes Necessary to Salvation, *Faith* and *Repentance*; Whether any other or no is more than I know.

2. The *Weaver* finds many a Thread Break in the Striking, yet is his Web not spoiled by it. But when it Happens, he stops, looks back, and lays up, and Re-unites his Threeds, and goeth on in his work. Thus doing, though there be many a Real Breach, yet the piece comes off, as approved, Merchantable and passeth: we have before considered all the Thoughts, *Words* and Actions of a Christians Life as our *Spiritual Weavers Striking*. Infinite are the Threeds that break in it. The Righteous sinneth seven times in a day; who can tell how oft he offendeth? He who thinks he can keep the whole Law of GOD in Thought, *Word* and Deed, is not more to be blamed for his Error, than for his Ignorance; If he knew what Holiness that Holy Rule requireth he would never say so. It was because the Pharisees did not know that GODS Law which saith *Thou shalt not kill*, forbade as well hasty Anger and ill Words, as Bloody Actions; That they thought they could fulfill it; And if the *Popish Doctors*, did not give a Jesuitic Interpretation of a Divine Law no way Concordant to Holy Writ, they would never tell us of a possibility of works of Supererogation, or that any hath Oyl enough in his Lamp for himself and others,

thers, which was what the wise Virgins in the Parable denied. Our Threeds (the LORD Pardon them,) will break, and do break every day. What help in this Case, but to cast our Eyes back upon our Actions; to take care *ut ultima respondeant primis*, to bring the Ends together again by *Repentance*, to make up the Breach by an Exercise of Faith on the LORD JESUS; to resolve in GODS strength to take more heed for the Future: This doing, though what is done cannot be undone, yet for the Satisfaction of CHRIST it shall be reckoned as undone, and our VVeb of Righteousness accounted as perfect and accepted of GOD. The Soul is not made one who never sinned, (That is impossible and importeth a Contradiction) but it is made as one that had never sinned, that is, its Sins shall never hurt it.

3. *The Weaver when he hath* wrought a *Plate* (so they call so much of the Web made as can at once lie before his Eye) *he looks it over, picks it, Brusheth off the loose Knots*, (*so I think they* call the little parts of Wooll or Yarn picked off) how fitly doth this prompt the Spiritual Weaver to his every day work of Self Examination? Every day's thoughts, words, Actions make him a *Plate of Work*. Some Unevenness there will be in it, his Conscience Spiritually Enlightened, is the Instrument he must use to Pick his VVork by. Something will be found too much, in his *Affe-*

ctions,

Sins, Passions, Words, Pretences, &c. even in his best Actions, to be pickt out by a Penitent Heart, Disclaimed, Abhorred, cast from him as a filthy Rag; Something to be Brusht off as no part of his Spiritual *Web*, yea as a Noisome fly, which will make his whole Box of Precious Ointment to stink. He never proves a good work-man, who is not as good and as Diligent at picking, as at throwing of his Shuttle. He never makes a good Christian, who is not as good at Examining his ways, as walking in a fleeting Course of Piety and Righteousness. Often Reckoning we lay makes long Friends: Often Reckoning with GOD and our own Conscience, will keep GOD and us long Friends, and our own Consciences long Friends unto us. Oh that every good Christian would Remember it the End of every day! My days work is now done but still I have it to pick, and then retire into his Closet, and use his Conscience to reflect upon his Actions, and see if it be (so far as his light will guide him) according to the Divine Rule. How much would this Contribute to the Evenness of a Christians *Web*, and help him in the close of his life to say after *Hezekiah*, *LORD, Remember how I have walked before thee in Truth, and with a Perfect Heart!*

4. This whole work must be done till our piece comes quite off the Loom. Self-Examination, Repentance, *Watchfulness*, are not the works of a day,

a day, or a Month, or a Year, but of our whole Life. No work for *Lent* or *Ember-weeks*, or *Falling-days* only, but the work of every day, every week: The good Christian can never find a time for a *Carnival*. Travellers tell us, that in the Popish Countreys, particularly at *Venice*, the Week before their Mortifying time of *Lent* is called by that Name, a Week given up to all Manner of Lust, Luxury, Gaming, Lewdness, and Prophaneness as a preface to their Mock-fast that is to follow, which make their Lenton-weeks an undue Proportion of time for the Disgorging their Polluted Soul of the Preceeding *Crapula*. These are ill Spiritual *Weavers*, that spoil more of their work in one week than they can again make good in many. The work-man in the LORDS work who needs not be ashamed is quite another thing. He is alwayes at work either *Weaving* or Picking, either working or looking over, searching or proving what he hath done, whether it be good or well done, yea or no, till his piece come off the Loom: His Hands and Eyes never cease, and to him that doth thus, GOD will say, *Well done! Good and Faithfull Servant, enter into thy Maſters joy.* The *Weaver* cuts his own piece from the Loom, and ceaseth to work when he hath made his Piece to the Length and Breadth, which he or his Maſter hath proposed. The good Christian might do so too, if he

Length

lengths and Breadths propoſed by his great LORD were not ſuch as he can never reach and fulfil; But his *Mark* to which he is to *preſs forward*, the *perfect Man*, the *meaſure of the ſtature of the Fulneſs of* CHRIST, mentioned, *Epheſians* iv. 13. is ſuch a *Length and Breadth* as the beſt Chriſtian can never hope to Reach, and muſt therefore die in his work, ſtill forgetting what is *behind*, ſtill Preſſing forward to what is *before*. He cannot take off his work when he pleaſeth, becauſe he will never have done it; he cannot *finiſh his Courſe* till GOD hath finiſhed his Life. The work which GOD hath given him to do, is not to depart from his Statutes all the Days of his Life.

The Poem.

Do ſome Threeds fail in every Warp?
Why do I at my Neighbour Carp,
Becauſe he is not of my Faith,
Nor can I think true what he ſaith?
Will be made my ſoul Judge in his caſe,
What but my own impudent Face?
Don't I from him differ as much
As he from me? Is the caſe ſuch
The Church muſt judge? But yet I ſhall,
As my own Maſter, ſtand, or fall.

The Church shal judge what shal be taught
Within her Territories naught.
I must not publish then what she
Doth contradict, and not agree:
But shall not still my thoughts be free
From any humane Tyranny?
Shall she determine me to do
What Conscience saith will bring me woe?
Must we subscribe what our hearts tell
Us, will but lead us into Hell?
Or, can we believe what we list?
And must we? or our Neighbours fist
Into it buffet us? Where's gone
The Protestant Discretion?
Rome hath the best of't, if that we
Must have Infallibility.
Whoso believes, because the Church
Believes, is in the Romish Lurch:
He for's Religion ne're will burn,
And waits forth' next wind to turn.
May I mistake? What shall secure
Me, coming to the Churches Lure?
GOD will forgive me, if I slide
Under the Conduct of that guide
Which he hath in me set; and in
Foundation-doctrines do not Sin:
Though in my warp, some threeds amiss
Or in my VV of Infirmities.
If do what I can upon
My Conscience Information,

For

For what I have, or have not done
I trust CHRIST's Satisfaction.
Onely I must both Brush, and Pick
Each plate of work, for't will be sick
Of Imperfection: and this I
Must every day do, till I die.
When GOD my work cuts off the Loom,
Then will my private Judgement come;
And I shall have my Wages given,
Which must be either Hell, or Heaven.

I 2 CHAP.

CHAP. VII.

The Art.

When the Weavers Piece, or Cloth, is off the Loom, he brings it to his Master, who Payeth him, according to what he hath Earned, to some more to some less. His Master maketh it up, fitteth it for the Merchant, by several Acts, according to the Nature of the Web, Fulling, Entering, Raising, Pressing them: Some are only Plainly made up and Pressed; Some are Glozed, some must be Carried to the Sealing-Hall, and Sealed. Thus they are fitted up for a Merchant; then Sold.

The

The Meditations.

1. WHat a work is here before the Poor Laborious *Weaver* can get a few Pence or Shillings, what a *Variety* of Labours and Pains? I have heard as I said before that a great Peer of this Realm sometimes Condemned to Die thus expreſt himſelf; *If I had Served my GOD with the ſame Faithfulneſs, as I have Served my Prince, I had not come to this unlimely End.* Many a Poor *Weaver*, that ſits at his Loom, from four in the Morning till 8, 9, 10. at Night, but to get 7, 8, or 10 s. a week for a Livelihood, I fear may ſadly reflect upon his Soul, and ſay: If I wrought half ſo hard for GOD, as I here toyl for my Maſter, how much better *Wages* ſhould I have? what a lamentable fool I am to work 9, 10. Hours in a Day for 7 or 8 or 10 s. and to grudge one or two Hours, to work for a Crown of Glory, to Read, Hear, Pray that GOD would not Condemn my Soul to an Eternal Miſery? How doth many a Poor Induſtrious *Weaver* ſpend his Labour for that which is not Bread, and his Strength for that which either will not Profit, or not comparably with the work of Righteouſneſs. Bleſſed GOD! what compariſon is there, betwixt Thine, and the *Worlds Wages*, to him that moſt faithfully ſerves it; his

Crowns of Gold, and this Crown of Eternal Glory and Happiness? We hear Men often say, we will rather Play for Nothing than Work for Nothing; Yet how do the most of Men rather Chuse to Work for Nothing, yea to Work for Hell rather than to Work out their own Salvation, and for the Glory of GOD? (The greatest Some things of this World and of that which is to come.) The Service of GOD is a perfect Freedom, a Freedom in Comparison of all the Work in the World. Doth GOD require of a poor Weaver that he might be Saved, to spend 8 or 10 Hours every Day in Reading, Praying, Hearing, Self-Examination, &c. what lively active Christian is confident to much more than a third part of that time I speak in Devotion to GOD? yet this for an Eternity of Glory and Happiness. It is true, he must set GOD always before his Eyes, that will not Hide by his Feet. He must walk in the Fear of the LORD all the Day-long, that will Enter into his Master's Joy, he must continually direct his Intention right; whether he Eateth or Drinketh, or whatever he doth, he must do all to the Glory of GOD; But is Holiness such a Toyl, such a Weariness to the Flesh, such a Bodily Labour as Weaving is? yet what a Difference is there in the Wages? Oh what a Slave is Man? that can ty himself, yea will ty himself to a Loom all the Day for a poor Livelihood, and yet cannot ty himself to a Course of Religion and Holiness to obtain

obtain the Promises both for this Life, and for that which is to come. Shall not the Beams of the *Weavers* Looms, shall not his *Shuttles* and *Treddles*, be *Witnesses* against him another Day, which by him are kept in continual Motion, and worn out, for a little Portion of Bread? While in the mean time, not a Cushion is worn out by him in Prayer, not a Bible with Reading in it what should concern his Everlasting Peace. *What but an Evil Heart of Unbelief*, could give Conduct to the Life of most, while forsaking the Fountain of Living *Waters*, they thus spend their Time, (their Precious Time (upon which their Eternity depends) in Digging up to themselves Cisterns, broken Cisterns, that will hold no *Water*? Did they Believe there were a GOD, there were an Heaven, such a Reward as the Scripture speaks for the Righteous, it were impossible they should move so little for it, while they work so hard for what is infinitely beneath it.

2. *The Weaver's Master pays him according to his Work.* The Materials he hath before received from his Master, of Various sorts, and prices, according to the piece he is to work. Some spoil all, and have in stead of Wages Nothing but a smart Reproof and Chiding, or an Action brought against them; Others bring it Home slovenly done; Others bring it done well, and work man like. They are paid according to their

their work. The great *Master*, the LORD of Heaven and Earth, furnisheth every Man with Materials and Instruments, for him to do the work which he hath given him to do. None is without a *Reasonable Soul*, endued with Several Faculties (the Principles and Instruments of all Humane Operations.) All indeed have not alike wit, Capacity, Judgment, Reason; But all have some Materials, some Power's given to them. GOD (as the Prudent *Weaver*) doth not at first give out to all the best Materials. The Prudent *Weaver* first tries his Servant with Coarser Yarn, than with Finer; First with Woollen, then with Silk: If he works not the Coarser first, well, his Master trusts him not with the Finer: If he works not his Woollen Yarn well, his Master will not adventure Silk into his Hands. If he doth work the Coarser well, his Master is not bound, (otherwise than he may be by a Promise or Covenant) to trust him with his most Choise and Costly Materials. I must Confess I do much encline to think that in the day of Judgment, no Soul shall be Condemned for not doing that which it had not wherewithal to do. As a Man may Sin without the Law, so he may perish without the Law, being judged without the Law. I can easily acquit the holy GOD of any Unrighteousness, if in Man's Lapsed Estate, he should Eternally Condemn a Soul, for not doing what in his present State he cannot do.

'Tis

His certain, that we all had in *Adam* a Power to do whatsoever in Innocency GOD required of Man in order to Salvation; If our Forefather spent what we should have lived upon, it were very absurd to say, GOD hath lost his Right to Exact his Debt, because we have lost our Power to pay it. But I say, I see no need to [illegible] this. GOD will find enough to Condemn Sinners for at last, because they have done it (when he forbade them) and it was in their Power to have forborn it; Or not done [illegible] Commanded, and was in their power to have done. The meritorious cause of their Damnation (to whom GOD pleaseth not to give Efficacious Grace) will be found, their abuse or not use of their Common Grace. It is true, did Men use their Common Grace never so well, they could not by such use of it earn Special Grace, (that is a sacred Wind which bloweth where it listeth) The price of it is above all the Pearl, and Coral, and Rubies, and Diamonds of a Natural Mans work: But I do not think that in the day of Judgement we shall see the face of one Soul, who did what in him lay; Onely GOD was wanting to him in the Dispensations of Effectual Grace. The Sinner (let him think what he will to the Contrary) shall never lay his Damnation at GOD'S door. This great Master will give every one according to his work. Some shall arise to *Shame and Contempt*, some

to *Life Eternal*; All shall receive according to what they have done in the flesh, whether it be *Good* or *Evil*. The latter shall go into *Everlasting Punishment*, the *Righteous* into *Life Eternal*, Matthew 25. 46. When CHRIST comes (and it will be quickly) *his Reward will be with him, to give every Man according as his work shall be*, Revelation 22. 12. *When the Son of Man shall come in the Glory of his Father with his Angels, then shall he reward every Man according to his works*, Matthew 16. 27. He whose work hath him rise early to drink Strong Drink, and to sit up late till it Inflameth him, shall have *according to his Work* his Portion, where he shall want a Cup of cold Water to Cool his Tongue. Other sensual Sinners shall also have according to their work, i. e. the Judgment Threatned in the word of GOD to such kind of works; And the Child of GOD also shall have according to his work, Isaiah 32. 17. *The work of Righteousness, shall be Peace, and the effect of it Quietness, and Assurance for ever*. The good man shall receive according to his work. *The King shall say to them on his right Hand, come you Blessed of my Father, inherit the Kingdom, &c. For I was an Hunger, and you gave me Meat, &c.*

3. As every Christians work is not alike, so neither will his Wages be: 1 Corinthians 3. 15. *If any Mans Work be Burnt he shall suffer Loss, but he himself shall be saved, yet so as through Fire*; He that

that Buildeth upon the True Foundation shall be Saved, but yet he may so work that much of his work *may be Burnt*; and if it be so, he shall suffer Loss, he shall be saved, but as through Fire. It hath been a Question amongst Divines, whether there shall be *Degrees of Glory in Heaven*, yea or no. 'Tis very probable there shall, much Scripture looketh that way; certain it is that in many things all the Glorified Saints shall be Equal. They shall all be Exempted from *Eternal Punishment*, they shall all *see GOD*, they all shall be for *ever with the LORD*, but that they shall all sit on Equal Thrones, and have the same Degrees of Glory and Happiness, we cannot say; nor yet will describe wherein the Difference shall lie; what further Degrees of Honour or Pleasure one shall have more than another. This we know that every *Spiritual Weaver* shall in the Great Day be Paid according to the *Kind of his Work*, and according to the Degree of his *Work* in its *Kind*, be it Good or Evil. It shall be more tolerable for *Tyre* and *Sidon*, for *Sodom* and *Gomorrah*, than for *Chorazin*, *Bethsaida*, and *Capernaum*. Those *that abide with CHRIST in his Temptations*, shall *sit upon twelve Thrones Judging the Twelve Tribes of Israel*.

4. Onely there will be these Differences betwixt the *Earthly* and *the Spiritual Weavers* payment. 1. The *Earthly Weaver* hath something Due to him from the *Nature of his work* as well

as

as from the Mosaic *Promise* and *Contract*: So hath not the Spiritual *Weaver*. *The wages of Sin is Death*; But *the gift of GOD is Eternal life*. A Man may earn a Fell, but he must have Heaven freely given him of GOD; All the pretence of Debt we have is from a free Promise. 2. Again the Earthly *Weaver may do something beyond his Task*, which if he doth, he shall be paid for it. So cannot the Spiritual *Weaver*, nay, when he hath done all he can, he must say he is *an unprofitable Servant*; a Servant, so as what he hath done is but his Duty; *an unprofitable Servant*, so as what he hath done comes short of his Duty. So that indeed our Spiritual *Weaver* strictly hath not *according to his Work* not according to the *Failures*, and *Imperfections* of it, but according to the Kind of it, and Degrees of Goodness in it. The Spiritual *Weaver*: Reward is by no means *Quid pro quo*, a proportionable Reward unto his work; but it is a Reward of Grace, according to the Nature and Degree of his Sincerity in his *Work*.

3. *When the Weavers piece cometh off the Loom* (according to the Nature of the piece) *it is either by the Master only made up and pressed and sealed*, or else (as some pieces require) it is Dyed, *Fulled*, *Teetered*, *Raised*, *Pressed*, *Glozed*, and so Exposed to the Merchant. Much of this is onely to Deceive or please the Buyers Eye. Nothing of this is to be done to the Spiritual

we

Eyes, that goes to an Eye, which as it cannot be Deceived, so it will not be Pleased with any Glossings: Onely, *Dyed it must be, made up and offered unto GOD it must be, Sealed it must be.* The only Dye that can give an acceptable tincture to the work of Righteousness, is in the Fountain set open *to the House of David, and to the Inhabitants of Hierusalem for sin, and for Uncleanness,* Revelation 7. 14. *Those that came out of great Tribulation, washed their Robes, and made them White in the Blood of the LAMB. If we sin* (saith the Apostle) and who lives, who works and cometh not? *We have an Advocate with the Father, even JESUS CHRIST the Righteous,* 1 John 2. 1. It is CHRIST that with his Blood, and Perfect Satisfaction must dye all our works; it is he who must *make them up* Perfect through his Righteousness; 'Tis he that must set his *Seal* of acceptation upon them, who must offer them up unto his Father. This is what Saint *John* saw. Revelation 8. 3. when he *saw another Angel standing before the Altar, having a Golden Censer: and there was given unto him much Incense, that he should offer it with the Prayers of all Saints upon the Golden Altar, verse 4. which was before the Throne: and the Smoak of the Incense which came with the Prayers of the Saints, ascended up before GOD out of the Angels Hand.* Thus now hath our Spiritual *Weaver* finished his work, run the Race which GOD set him to run, finished his Course, and

Enters the Paradise of GOD.

6. But I observe, that every Poor Weaver cannot stay for his Wages until the End of the Year, but hath it from week to week; Possibly they cannot stay so long, but must have it from day to day. The good Master indulgeth him considering his Necessities and the Needs of his Family, he giveth him not all but some he giveth him. So doth our great LORD and Master. Godliness hath Promise *both of this Life, and also of that which is to come.* Our LORD knowes that we are Necessitous Creatures, and cannot do him Service (while we are in the Body) without Food and Rayment. Godliness hath therefore many Promises annexed to it, which are fulfilled in this Life; if not to all in the extent of some Promises, yet to all so far as shall be *Food Convenient*, and so enough for them, to Support, Uphold, and Maintain them, while in this world they are at their LORDS work. Yet not this in Equal Portions; But as many Masters that have Various work-men not indued all with alike Discretion, sometimes trust one (who is the discreetest of them) with the portions belonging to three or four: 'tis all in trust, that they should distribute to Six and also to Seven. So doth our great LORD and Master in his distributions of the good things of this Life which are capable to be ill, as well as well used. GOD gives to some Abundance, to others enough, to others

too little. He that hath abundance, hath with it a charge *to be Rich in good works, to do good, & to distribute*: GOD hath provided for all, some have it in their own Hands, others have it in their Friends Hands. GOD puts for the Poor into the Hand of the Rich, and with a charge to them, to do good and to distribute it according to his order, and under and by the Rules he hath set down in his Word. Their great Wages is to be Paid at the End of their Days, indeed at the End of the World; But they shall in the mean time have Something to support and Uphold them while they are in the Flesh doing and Suffering the will of GOD concerning them.

The Poem.

LORD! how we labour for a piece of Bread,
Which when we have,
It perisheth! No sooner are we Fed,
Our Stomacks crave.
We work, and by and by our gettings Spent;
What was before,
Were, that we are; Our Labour's without End;
And we still poor.
Still but our Body's fed, Our better Self
Will starved be:
It cannot be maintained with worldly Pelf
To Eternity.
Is there no better Trade, might not I work
For better pay
If I serv'd GOD? My Soul let it not irk
Thee for to pray,
To Read, to Hear, to spend time every day;
To make that sure,
Which when all these pow things shall melt away,
Shall still endure.
Work how I will, while I am in the Flesh,
My pay will be,
Or Good, or Bad; of Either more, or less,
Eternally.

Why doest thou say no Mortal Man can Live
Meerly on Prayer?
Did ever GOD unto his Servant give
Nothing but Air?
Canst't trust him for a Crown, and canst n.t trust
Him for thy Bread!
Hath he not said unto thy part of dust,
It shall be Fed?
Did ever any him for nothing serve
For nothing here?
If thou doest not abound thou shalt not starve,
Thou needst not fear.
But do not think, that thou doest from thy Maker
Earn the least Good.
All's free Gift, or because thou art Partaker
Of thy LORDS Blood.
His Hand must Seal, his Blood must Dye the Piece;
If he but write
ACCEPTED, it shall pass for Righteousness;
That makes it right.
Out of that Angel's hand, my GOD, let all
My Prayers come
To thee, and whatsoever good I shall
Work in my Loom.

The Art of *Weaving* Spiritualized.

Part II.

CHAP. I.

Of the Excellency of the Trade.

Observations.

HItherto I have only helped our *Weaver* with some hints for *Spiritual Meditations* and Discourse from the several parts of his Work.

Let

Let me now give him some few Observations I have made, upon eight and twenty Years Converse with many of this Occupation: Observations, will some of them be more Natural relating to other Trades as well as that; Some more Special, relating to that Employment. I shall not be curious in distinguishing them each from other, but take them as my thoughts suggest them to me.

1. In the first place, I observe the *Circumstances of that Occupation: Equally suted to the Persons advantages of those which are Employed in it, and the Political good of the place where it is exercised with any other; If not much exceeding most Employments*: Which I shall make out in several particulars.

1. Its *End* and *effect, in the Supply of one of the great wants of Humane Life. Food* and *Rayment* are our two great Bodily Needs: The Apostle adviseth, that *if we have them we should be content*. The *Weaver* supplies the Latter. What sad Employments have many Persons in the World, the End of which is nothing else but Luxuary and the Satisfaction of Lusts: Their Trades are but a *Factorage* for the Devil, a meer Provision for the *sinful flesh, for the fulfilling the Lusts thereof*. Blessed GOD! If mens Consciences were not seared with an hot iron, upon what an uneasy pillow would they lye down at Night, when their Consciences should tell them, now I have

have been doing nothing this day, but serving mens lusts, and helping them on to their Eternal Ruine and Destruction? How many are thus employed? The *Weaver* as to this may sleep secure; and work securely in the day-time, being assured, that he may comfortably abide in the Calling to which GOD hath called him; he may confidently beg GOD'S Blessing upon his Employment, and say, *Prosper thou the work of our Hands upon us, O LORD, Prosper thou our Hands work.* He whose Employment lieth in a meer Service of Pride, Luxury and Wantonness cannot do so.

2. A Second advantage of this Tradit, is *The little time that it giveth either Servants or Masters,* (but Servants especially) *for idleness.* *Idleness* (especially in Youth) is the source and fountain of almost all the Debauchery polluteth the world, and all the Baggery with which we abound. *Solomon* tells us, *Ecclesiasticus* 10. 18. *By much Slothfulness the Building decayeth, and through idleness of the Hands the Building drops through.* This (saith *Ezekiel* 16. 49.) *was the iniquity of Sodom, Pride, fulness of Bread, and abundance of idleness was in her Daughters.* The Soul of Man is an active busy thing, and must be set on work; if it be not kept in a constant good Employment, it will most certainly employ it self ill, and undoubtedly the Debauchery of most places owes it self to the great Leisure that Servants

have

have in Shops, &c. The *Weaver* can find no time to be idle in, a blessed Employment which keeps the Soul out of the Temptations to which Idleness exposeth it. Idle Persons 1 Timothy 5. 13. are *not Idle only*, but *Tatlers*, and *Busie Bodies, wandring from House to House, and speaking things which they ought not*: Yea, and doing things too which they ought not. It is the Idle Person that proves the *Gamester*, the *Drunkard*, &c. It is true there may be an Excess in Labour, when it is to that degree that it wasteth the Body, destroyeth the Health, allows not due time for Devotion, nor the reasonable Repairs of the Body, by Food or Sleep, or moderate Recreation; but (these things excepted) the lesser time for *Idleness* any Trade allows the better it is. This I am sure this Trade doth: I am many times Ashamed of my own Bed, when I see the Candles in the poor *Weavers* Chambers, or hear the Noises of their Looms.

3. Thirdly, It is the Advantage of this above many other Trades, that a Man may be dealing in it with a *little Stock*, and from it get a little livelihood. It is the Disadvantage of many of their Employments, that nothing can be done in them without several Hundreds of Pounds going: It is otherwise in this. My self have known many who came to considerable Estates, who have told me they begun with ten Pound: they passed but with a Staff over *Jordan*, and at their coming

coming Back had Great Droves.

4. *Fourthly*, If GOD blasts the *Weaver* in his Course of Trade; yet (provided he hath his Health and Limbs,) his Trade affords him a Livelihood. Many Trades do not this, they are more open, &c. and if the Tradesman fails, he is forced to fly.

5. If GOD blesseth the *Weaver* in his Trade, he is fitted by it also in a great measure for the more Noble Employment of a Merchant; He hath learned to know the true parking and the prices of most Stuffs, how they may be afforded, &c.

6. *It gives a great advantage*, for some exercises of *Religion* to be interwoven with seculare Employments. It is the great unhappiness of some Employments, that they so wholly take up the Head and Heart of such as are Ingaged in them, that they hardly allow any Intervals for any Spiritual Employment. The *Weaver* is not so; But his Trade is very consistent with, 1. *Heavenly Ejaculations*. He may have *manum in textrino oculos in cœlo*; his Employment will not hinder his devout Soul from many a look toward Heaven: he may *Weave* and *pray*. 2. *Spiritual Meditations*: If not so continued and fixed, as if wholly at leisure; yet frequent, and serious. My sense of this hath given me the occasion of helping him in the former part of this Discourse. 3. *Spiritual discourse*. Ordinarily three or four

are

are working here together in the same Chamber. At last one of them will be the Preacher, the others are tyed to be the hearers; and indeed I have often thought (how truly I cannot tell) that this Trade this way hath very much contributed to the Religion of this Town, GOD having a great number of that Occupation among us, to whom we have Reason to hope very well, as to their Eternal State.

7. It is a Trade of great *ingenuity*: No mechanick Trade (if this may be called so) giving such an advantage to Ingenious Persons to *improve their fancy*, by the invention of new Patterns, mixing Yarn and Colours too for a new Pattern laid before them.

8. Lastly, It is a Trade infinitely useful as to the Poor. Females both Women and Children are imployed in preparing their Yarn: Children from their Infancy almost, in winding their Pipes; Men in Weaving at the Loom. In short I cannot tell whether there be any one other Employment, that affords so many personal advantages to the Trader-man, or political advantages to the State under whose Government they are employed. *Solomon* saith, *the King is served by the Field*: I am sure the *King of England* is eminently served by the *Weaver*; and this is obvious to any one who doth but consider, what an innumerable company of Spinsters, Woolcombers, Filling-boys, Shearmen, Dyers, Frezers,

&c

are, depend upon them: Besides, the Merchant by them is served with infinite variety of Stuffs to be transported into all the hotter parts of the world, besides the great quantities used in our Land, and the Kings adjacent Dominions.

1. This Observation may be of a double use to the *Weaver*. 1. To *Restrain his Discontent for the Course of Life*, in which the Providence of GOD, the Prudence of his Parents or Governours, and his own Choice in his Younger Years, have engaged him. It is a great infirmity of our Natures, that not one of many is content with his portion. The Poet long since complained of it:

Qui fit Mecænas ut nemo quam sibi Sortem,
Seu ratio dederit, seu sors objecerit illa,
Contentus vivat, laudet diversa sequentes.

The *Weaver* is ready to say, O that I had been an *Hosier*, a *Grosser*, a *Draper*; any thing but what I am! One great Reason of which is; that we can easily see the Difficulties which attend our Course of Life, but are not so good judges of what attend anothers; which makes anothers appear to us so far more desirable, when in very deed there is no Course of Life in this World, but hath its Difficulties attending it, and Sufficient for every Trade are the Evils thereof; and there is none that makes an option,

of another Course, but if he would give himself the leisure to enquire of some to employed, he would find them as much wishing they had been something else than what they are. But what hath the *Weaver* to Complain of? What to commend a Trade which is wanting to his? The *Alehouse-keeper*, *Vintner*, *Innkeeper*, may lye down many a night with an aching heart, to think how many he hath been helping on to the Bottomless pit. Others may have bitter reflections when they come at night to think over what they have been doing that day, and their Consciences makes them answer, that they have been serving the World with what is of no use but to serve Pride or Luxury. The *Weaver*'s Conscience shall never trouble him for this, for the *Weaver* reflects upon his Trade, and considers the general End of it approved by GOD, the profit of it though not so great as others, yet what will afford Food and Raiment to the industrious Hand; the advantages of it whether GOD pleaseth in it to smile or frown upon him, the advantage it gives him for devout Ejaculations, Pious Meditations, Good Conferences, the Usefulness of it for all, more especially for the Maintenance of the Poor, he hath no Reason to Murmur at Divine Providence, nor to Blame his Parents Prudence, or reflect upon his Youthful Indiscretion: GOD hath chosen a Good Lot for him, and he ought Chearfully to abide in his

Calling

Calling to which GOD hath called him and to be Content.

2. Did I say to be Content? yea to be *highly thankful* unto GOD; Blessing GOD that by his Providence directed him to such an Employ in the World, as his Conscience shall never justly check him for the following of it; such a One as he can *in Faith* go to GOD Morning and Evening and beg GODS blessing upon (So cannot many a jollier Person:) An Employment that saveth his Hand, and diverts from Idleness which is the Souls rust, and Poison; an Employment in which he hath many advantages, more than in many others, to serve his GOD, himself, his generation; That he shall not live in the earth like a drone, upon the Honey gathered by others, nor like a Beast of Prey upon Rapine, nor like one who thinks he is onely Born for himself, and whom, both the Good and Sober World could a thousand times with less inconvenience miss than keep alive. There is abundance of matter of Praise, that hath Over-ruled our wills in the indiscretion of our Youth to such a choice as this, the choice of a Trade at which a Man may sit with so much Satisfaction, and in which he may work with so much pleasure, and the Exercise of so much Piety, and for so much Publick Profit, as well as Private Advantage. Let then the *Weaver* rejoyce in his Employment, Sit and Sing.

The Peom.

My GOD! my Loom's no warehouse, where
Gold-Ore, or Silver-wedges are;
No Goldsmith's Shop glistering with plate,
Nor any other thing of State.
'Tis no such thing;
But 'tis an utensil, by which
The Poor are cloathed and the Rich.
What helps to cover Mankinds shame,
And thence hath got it self a Name;
To serve the King.
My work is such, as when once o're
Will ne're my Conscience trouble more:
When I have wearind hands and feet,
My sleep upon it will be sweet;
My mind at rest.
'Tis what employs me all the day,
And spare's my time with Sin to play;
What tire's nor quite nor giveth leisure,
For any sordid sinful pleasure;
And that Trade's best.
'Tis what so takes me up my mind,
But I can in it leisure find
To send a prayer with a Sigh,
Unto my Father that's on high;
And think upon

His works of Power, and of Grace,
And beg the shinings of his face:
There I can sit, and speak his praise,
And others tell, how he displays
Salvation.
There I can tell for me what GOD
Hath done, both by his Staff and Rod;
Of my Redeemer I can sing
There, and exalt my LORD, my King;
And him Obey
In doing what he calls me to,
And which he wills me for to do.
There I can set on work the poor,
And keep them from rich Dives door;
And all men pay
With th' honest Sweat of a poor brow:
There I can recompence the Plow.
I find it Clothing, that me Bread:
Thus I am clad, and also fed,
In a poor Loom;
Whiles the All-seeing Eye doth see
Others Working Iniquity.
My VVeavers Loom I will prefer
Before the idle Theater,
For CHRIST will come.

CHAP. II.

For the most part those who begin the least Stock raise the best Estates.

2. *Observations.*

1. IT is an Observation which will be found to justify it self, as in many other Trades and Courses of Life, so in this Trade also. Not many who begin with large Stocks grow rich by Trading, but for the most part the most thriving part of Tradesmen are those who began with little; Nor doth the Reason of this ly wholly out of ordinary sight, though Possibly something of it may not be so Obvious.

1. VVhat if we should say (what the *Comedian* long since observed) that the Nature of all his *proclivis a labore ad libidinem*. Most persons Naturally hate Labour, and do not care to eat their Bread (if they can help it) *in the Sweat*

of their face. If Men have enough to Live on, they will rather abate the Ornaments of their Life, than endure Labour for them. While on the other side, those who at first are forced to Labour to supply the Necessities of their Life, by that time they have done that, are so habituated and inured to it, that Labour is far more pleasant to them than Idleness, and they now do that upon choice, which they before did upon force. *The diligent Hand makes Rich.*

2. But yet this is not all. For the same Divine Authour also saith, *The Blessing of GOD maketh Rich*; but why, now the Blessing of GOD, more usually attends the day of small than of great things, may be a further Enquiry; For Possibly a farther Reason may be found out than this. That GOD usually annexeth his Blessing to *the diligent Hand*; Yet always it is not thus. It was the saying of *Hierome* (at least ordinarily ascribed to him,) *Omnis dives est vel iniquus vel iniqui haeres.* Every Rich Man is either an unrighteous Man, or the heir of some unrighteous Man. It was somewhat too harsh to express it by an Universal affirmative; But if he had said the Major part are so, he had doubtless spoken much truth. Now where he that beginneth with a large Stock is *iniqui haeres*, though not himself unrighteous, yet the heir of an Estate got by Unrighteousness, he is but *mala adei possessor*,

possessor, in the Eyes of the just Judge, and it is no wonder if he neither keeps nor improves what he hath. It was an old saying, *De malo quæsitis vix gaudet tertius hæres*, and agrees with our English saying, *Ill-gotten goods will not thrive*. I know a worthy person in this Nation to whom GOD had given a plentiful family of Children, and no plentiful, though a competent Estate; he would ordinarily satisfy himself discoursing with his dear and good Yoke-fellow about the circumstances of his Family, when he should cease to be; *That though his Estate was not great, yet it had no worm at the Root.* Job saith of the wicked Man that is Rich, *Job* 27. 17. *Though he heap up Silver as the dust, and prepare Rayment as the clay, he may prepare it, but the just shall put it on, and the innocent shall divide the Silver; he Buildeth his House as the Moth, and as a booth that the keeper maketh.* Now he that beginneth with a great Stock that hath bin thus got, it is no great wonder if it melts away in his Hands, though they be diligent Hands; he begins with an Estate upon which a Curse is entailed.

3. Further yet. What if GOD will set a period to, and write a *Nil Ultra* upon an Estate? Nations, Persons, and so Estates too have their periods. He that hath said to the Waves, hither shall you go and no farther, hath also said so to Persons, Families, Nations, Estates, &c. It is

true

true as to Estates as well as Time, and Duration of Life: *One generation goeth and another cometh.* It is he who *poureth contempt upon Princes, and causeth them to wander in the wilderness where there is no way, and setteth the Poor on high from affliction, and maketh him Families like a flock,* Psalms 107. 40, 41. Suppose the Man that beginneth with a great Stock, be as diligent as he who begins with a little, and as well proportioneth his expences to his heap (which is not often seen:) Suppose also no rust in his Silver, and that his Stock before he hath it, hath not *mala Stamina vitæ*, a consumption in its causes; But be well-gotten, and left unto him: yet if his Estate be grown up to its measure and come to its period, it is no wonder if it improveth not; It is arrived at its measure and come up to its full growth.

2. *What is obvious in Worldly Trades, may possibly be observed as to our Spiritual Trading too.* Those that begin with the least stock there, ordinarily make the best Improvements in Grace. *Publicans and Harlots, enter into the Kingdom of GOD, before the Jews,* Matthew 21. 13. Oftentimes *the last are first,* and *the first last*; Men coming from the *East and West,* and *from the North and South, sit down in the Kingdom of GOD,* Luke 13. 29, 31. And those near it, (in an humane Eye) come short of it. We shall observe two Sorts of Men setting up in the ways of GOD: Some whose

former Life hath been profane & sensual, who have been bred up in a great Ignorance of GOD, and the things of GOD; upon some of these GOD worketh and maketh a change in their Hearts. Others who have been bred up in the knowledge of the Scriptures, instructed by their Mothers and Grandmothers in the Nurture and admonition of the LORD. These latter may be Resembled to Men beginning with *great Stocks*. Now if you observe it, ordinarily the former make the greatest Improvements in the *Exercise of Grace*. I know it is not Universally true as neither are our Observations as to Trade without an Exception, but Generally it is so. Paul seemeth to be an Exception from this Rule; He began with a great Stock, bred in the knowledge of the Law, Zealous in the practice of it; *touching the Righteousness which is of the Law, blameless*, Philippians 3.6. and yet Improved to a great height, *laboured more abundantly than all the rest* of the Apostles: But two things are observable in his case:

1. *Those things which were gain to him, those he counted loss for CHRIST*, Philippians 3.7. He found himself rather disadvantaged than advantaged by his legal Righteousness: I Suppose, because they exposed him to a Temptation of resting in them, and trusting to them rather than in the LORD CHRIST and his Righteousness.

2. Secondly, Though he had a great Stock of

Knowledge

Knowledge and Righteousness, yet he had much impaired it before his Conversion; for he else where telleth us he was a *Persecuter*, a *Blasphemer*, so as he was now to begin again; like a Tradesman that begins with a great Stock, and cannot thrive, but spends it and squanders it away, and then comes again to begin the World with nothing and then he thrives. Our SAVIOUR hath confirmed this Notion to us, in his Parable *Luke* 7. 41. of the two Debtors, both which the Creditors forgave frankly, *as the one five hundred pence, to the other fifty*. Peter judged that he to *whom most was forgiven would love most*, and our SAVIOUR told him, *he had rightly judged*. You shall ordinarily observe in the world those Christians, whom the LORD hath taken out of a State of *sensuality* and *profaneness* more warm for GOD, in all Acts of *Devotion*, and *Piety*, than those whose Conversion is more insensible, and whose Life hath been most like persons *Sanctified from the Womb*.

3. Nor doth the Reason of this lye so deep, but the Eye of Humane Reason may pierce very far into it; for Gratitude being the great *principle of Obedience*, in reason, the *greater the Love* is which the Soul hath experienced, and the greater the Sense is which the Soul hath of that Love, the higher the obligation in point of Gratitude must rise. Now though every forgiven Soul hath much forgiven, yet it cannot be

denied

denied but some have more forgiven to them than others. Sins are not equal either for kind or number. Now (saith our SAVIOUR) they who have much forgiven will Love much. But besides, the *Sense of this forgiveness*, is ordinarily upon that Soul most to whom most hath been forgiven. The change upon the Heart is more evident, and the work of Divine Power and Goodness in it more evident; and ordinarily such persons are made to cry out of the *belly of Hell*, before the LORD hears them; they feel more wounds in their Consciences, more terrors upon their Spirits, which infinitely heighten the rate of forgiving Mercy in such a soul, and consequently more strongly oblige them to all the Duty which they owe unto GOD.

4. Certainly, were this Observation (so far as it relates to the *Weaver*, or to any other Tradesman) is justified, it ought to lay a great Obligation upon them to the Service of GOD, and all Acts of Obedience by which their Gratitude may be manifested. Their Hearts should be taken up with the admiration of the Divine Goodness; for they will find it easier to see the thing that it is so, than to understand how and why it is so. The freedom of Divine Goodness is not onely seen in the effluxes, and influences of Divine Grace bringing Salvation, but also in the different Proportions of the morsels of Bread, which GOD causeth in this Life to be

carved

reserved us. It is not every one that begins with a little Stock that grows rich: though ten for one of those that do wax Rich raise it from a little. Should not the Rich Man, that is made Rich, look back and say with *Jacob*, Genesis 32. 10. *LORD! I am not worthy of the least of all the mercies and all thy truth, which thou hast shewn unto thy Servant for with my Staff have I passed over this Jordan, and now am I become two hands.* Should not they say, LORD! my Family was small in England, and little esteemed of? I came to Town a Poor boy; I had not 10, 20, 30 l. to begin with; GOD hath made my ten pounds twenty, my thirty pounds so many Hundreds perhaps: whiles in the time I have lived in the City, I have seen many a Rich Tradesman melt to nothing, run the Country, die in Goal; many others are as poor as I was, they are poor still, want Bread for their Families, I am full and rich and have need of nothing but a more thankful Heart. What hath made the difference but only free Mercy? To whom possibly GOD hath shewed Severity, to me Goodness. LORD, what shall I render to thee? What an Obligation should this lay upon such persons, to be *Rich in good works*; to be *good and to distribute*, to give *portions to Six and also to Seven*, in thankfulness to GOD, who hath given such a portion to them. My Heart akes to see persons so scanty-handed as to *Pity and Charity* to whom GOD hath been so

liberal. Is it not the too ordinary Course of Men whom GOD hath thus exalted, As soon as they get a little estate to think of nothing but purchasing coats of Arms for their Families, adorning their Houses with Rich houshold-stuff, providing only great portions for their Children, and looking out great matches without regard to the Religion of the persons to whom they Marry them? This is the great vanity of the Sons of Men (I tremble to say, such of them as also hope Grace hath made the Sons of GOD) that when themselves have to an old age liv'd nothing but a rake, to scrape together a great Estate, their last ambition is to purchase a Title for a Luxurious Child or Children, to scatter abroad all they have got. Oh how doth the unthankful generation requite the liberality and bounty of a good and gracious GOD towards them! How ill do they requite the GOD of all their mercies!

5. Our wise GOD foresaw this Vanity in the Hearts of his People, and therefore cautioned his People, *Deuteronomy* 8. 11. *Beware lest thou forget the* LORD *thy* GOD. verse 17. *And say in thy Heart, My Power and the might of mine Hand hath gotten me this Wealth.* But thou shalt *Remember the* LORD *thy* GOD *for it is he who giveth thee power to get Riches.* There are three or four Fountains from which the Riches of all Men flow, *Inheritance, Marriage, Gift, Trading.*

The

the Power of GOD is eminently seen in them all; as to the two former they are confest in two ordinary English Sayings: 1. *GOD makes heirs, and matches are made in Heaven.* Nor I do think the Unsearchable Providence of GOD more seen in any two things in the world. For that of *making Heirs* a thousand instances might be given. My self knows a *Person of Honour* and *great Estate*, betwixt whom and his Estate (if I remember Right,) were 18 or 19. did not GOD make this Noble Person the Heir? The influence of GOD upon Marriage is a most Unaccountable Thing; the *Heiress* of *Woman* with a great Estate, can give herself no account why she Loves and Chuseth such a Man, yet she cannot but do it; She must make him her Husband, though it may be, all her Friends and Neighbours wonder what she sees in him. Not many grow Rich by *Gifts*, but they who do so may easily see the Hand of GOD there too; an Estate is given to one a Stranger, nothing akin, only because he is of the Rich *Testators* Name; to another, out of a peculiar kindness and fancy, of which the receiver can give none, or but a very slender account. For an Estate got by *trading*, the Power of GOD enabling the Tradesman to get Riches, is, if not more, yet every whit as evident. Who is it that sends more Customers to one Shop than to another? who gives one a better Judgement, a better correspondent,

pondent, a better fancy than another? But certainly that GOD who giveth me power to get Wealth, hath a Reasonable Right also to give me a Law how to use it when I have gotten it; and it is because we see him not in the Gift that lay in our Heart, *Our power, our wit, and the might of our Hand, hath gotten us this great Wealth*; Our Heart could never be lifted up, and we forget the LORD our GOD.

Lastly, This Observation (certainly) should deliver us of any anxious Solicitude for the posterity we shall leave behind us, and reduce it to no more than a pious and moderate provident care for them. I have desired to make it my Rule never to be further sollicitous for my Child's than to give them a *Good Education in Learning, Arts and Trades*, so as if they will but use their *Diligent Hand* by the supervening Blessing of GOD upon them, they may have wherewithal to live in the World. I have had many arguments that have induced me to it: 1. I have said to my self, *Who am I who thus labour and am so solicitous for my Child?* What did I begin the World with? GOD hath given me enough and to spare. It is very probable that had I begun with two or three thousand pounds, I had been a worser Man than I am. Why should I distrust GOD for my Child, who have had so much Experience of him for my self?

2. Secondly, I have observed, That such sollicitude?

solicitude in Parents is generally inconsistent with the performance of those duties which a Man owe to GOD, to himself and to his neighbour. Men cannot allow themselves Decent Food and Rayment; they have no Money to lay out upon the most truly Pious and Charitable uses, because they most provide great Estates for their Children. Oh horrible Vanity! O Miserable Unbelief! 3. Thirdly I have said to my self; *For whom do I thus scrape?* For my Child who possibly may never Live to Need it. The *German* Story tells us of one *Babo Abenspergius* (if I Remember his Name right) who brought into the Presence of the Emperour, Threescore and Ten Sons begotten from his own Body, who Lived to see them all in their Graves. But if my Children do Live I do not know whether they will prove *Wise-men* or *Fools*, Frugal Men or Sots; if the Former, let me provide what I will, it will all be too little; if the Latter, let me leave them Little, if they have Education, it will certainly bring forth enough, if not abundance. This very Meditation checked the Toilsome Labour of the VVisest Man under the Sun: *Ecclesiasticus* 2. 18. *Yea I Hated all the Labour which I had taken under the Sun, because I should leave it, unto the Man which should be after me, and* (saith he) *who knoweth whether he shall be a Wise-man or a Fool, yet shall he have Rule over all my Labour;* wherein I have *Laboured, and*

 wherein

wherein I have shewed my self Wise under the Sun: This is also Vanity.

4. Again I have argued thus with my self, *It is the diligent Hand* and the *blessing* of GOD added to it, *which maketh Rich.* If my Child be bred up to an honest Occupation or Calling, and he hath GODS *blessing*, *he shall be Rich*, though he begins but with a little; how many Examples do I see of it! On the other side, Let me leave my Child chests of Gold, or Silver; If the blessing of GOD be not with and upon him, it will all melt away like dew before the Sun: If he be not provident and diligent it will come to nothing; the leaving of him a great Estate to begin the World with, is ordinarily a temptation to Young Men, to Luxury, which will hinder them of GODS blessing, or at least to Laziness as it maketh them look on themselves not so much concerned to Labour. These thing have overruled me into a steady resolution; to live upon what the LORD hath given me, as not to deny my self, my Wife, Children, or Family, what is Necessary or decent for me or them; and in my expences to abate nothing as to Food and Raiment but Luxury. 2. Not to withhold my Hand to the full proportion of my Estate, either as to any use which my Conscience shall tell me is either Pious or Charitable. For my Children, to neglect nothing to their Education which may make them serviceable to, or Ornaments

in the World; above all to breed them up in the highest degree I can of the Knowledge, and admiration of the LORD; and without any further care to leave to my Children, what shall remain after all these Reasonable and Religious Reductions. I had rather my Children should not live, than live to the dishonour of GOD, and of no further use to the World than to eat up the fruits of the Earth. To this I am encouraged by this Observation, That usually those who begin with least (especially upon a previous, Religious and sober Education) thrive best in the World, and dishonour GOD least in their conversations.

The Poem.

False heart! why fayst my Children cannot live,
Unless I give
Them thousands when I die? Are there not more
Who are made Poor
From great than smaller Stocks? Plenty, oft doth
But prove a moth.
Heaps left by Cov'tous worldling God turns o're,
To pay their Score.
The Young Man's Soul, while's body too high fed,
Choaks in a Bed
Of large Down; its native powers, and worth

Sleep;

Sleep; not put forth.
Bury gives arms; Necessity gives wit,
Nor can he sit;
Who hath no bread to eat. Nor can he play;
For whom the day
Too little is to get what he must have,
Or else a grave.
In what I have, then let my heart rejoyce;
Let not the Voice
Of scraping Churles out from my lips proceed:
There is no need
I should deny my self, or needful Food,
Or decent good:
That I should churlishly drive from my door
The truly Poor;
Or when GODS cause requires, that I should say
I cannot pay;
I shall too little then to Children leave:
GOD may bereave
Me of them all; they may prove such as will
My gettings spill,
And me reproach. I would not leave a groat
For th' Drunkards throat.
If they prove good will not my GOD provide?
Who e're espied
A Righteous Father's righteous Son in want?
Sin may him Scant,
(His own, or Fathers Sin;) But if that be
Unrighteous be,
He cannot live on what I leave. GODS Curse

Melts

Melts a great purse.
He may have debts of mine to pay, GOD shall
Discharge them all
Out of my Inventory. I am gone,
But my Poor Son
Must whatsoe're I've gotten ill restore
Unto the Poor,
And other Creditors. Oh! let me be
My own Trustee.
My own Executor, before I die:
Let every Cry
Against me satisfied be; Let none
Challenge my Son;
Let me GODS blessing leave him, that's enough;
If he hath more, but one Poor piece of Stuff.

CHAP.

CHAP. III.

In the Weaving Trade as well as others, Sloth ruines, as well as Rioting and Luxury.

Observation.

1. I Observe (and this is not peculiar to the *Weavers* Trade, but common to it with any other) that there are two great causes of Mens Ruine; *Luxury* is one, but *Slothfulness* is the other; and it may admit a dispute which of these Ruineth the most. *Solomon* saith, *The Slothful Man shall be under Tribute, when the diligent Man beareth rule*, Proverbs 12. 24. and again; *He that is Slothful in his work is Brother to him that is a great Waster*: their Relation is from the Common tendency, and *exit* of them both. I have Observed some Tradesmen never in their shops; they are either on Horseback, Hunting or coursing, or in *Inns*, or *Taverns*, tippling, *drinking*, or *Gaming*. Over a few Years I hear

I hear of them in the Goal, I see over their Doors, *This Shop is to be let*; their places know these fools no more. I have observed others, chargeable with none of these Enormities; but seldom or never in their Shops, Careless of their Business, sleeping till noon, spending much of their time in idle Discourses, or prating; soon after I have heard they also changed their habitation for a Goal. Men wonder, some say such a one was never a bad husband, he scarce ever spent a penny at an Alehouse. Inconsiderate Men that do not attend to that of Solomon; *Trust he who is Slothful in his work*, though he be not, yet he is *Brother to a great Waster*. There is a waste of Time as well as Silver, and the Drunkard loseth much more by the loss of the Time he spends at the Alehouse than of the Money which he there spends. The Sluggard that puts his Hand in his bosome never pulls it out full of Silver. The World is a thing which will be attended, a Mistress that can never be had without a Due Courting. Besides, the idle Person always hath the Curse of GOD at his heels: GOD hath said, *Write this Man a beggar*, when he said, *In the Sweat of thy face thou shalt eat thy Bread*; and the Apostle when he Commanded, *That those that would not labour should not eat*, hath shut him out of good Christians Charity, and forbade him the poor Mans basket. The idle Person is the only one for whom the

bountiful

bountiful GOD hath made no provision. GOD hath Provided a basket into which every good Man will put something, for him that cannot live by his Hands. But for the idle Person GOD hath provided nothing, but a *bridewell* here, and an hell hereafter.

2. And is it not thus in the Spiritual Trade? There are some that cannot go to Hell without a *Drum* and *Trumpet* before them; in proclaiming their Sin as *Sodom*, they proclaim their Damnation also, and so as he that can but Read a Line in Scripture, may Run and Read it. GOD is shunning them shall but answer their frequent prayers or imprecation in that pagan dialect. The mischief of it is, that these Men will not suffer others to go to Heaven if they can help it; meer dogs in the Churches manger, they abhor the Name and thing of Religion; yet will prescribe to others, and be the Informers against them for *Worshipping* that GOD whom their Souls impudently defy and contemn. These men, like prophane *Esau*, for *a mess of pottage despise their birthright*. Forlorn and desperate Souls, how just shall their damnation be! But oh! that Hell might open its Mouth for none but these prodigies of abominations. There are others Steal themselves into a Bottomless Pit, they do not so openly Despise: But they *Neglect the great Salvation* of the Gospel. They are no Drunkards, no Damnees, no profane Swearers

Swearers and Curſers, no Adulterers; but there is one no more belongs to them, they are no Saints, a ſottiſh lazy ſort of profeſſors, that have a mind to go to Hell and no Man ſhall diſturb it. The voice of Swearing, Curſing, Blaſpheming, is not heard in their Houſes; but neither is the voice of Prayer hard, they do not drink but they will ſleep themſelves into Damnation. For the buſineſs of *Repentance, Faith, New-obedience, Mortification of Luſts, Self-denial, taking up the Croſs, following of* CHRIST, they underſtand none of theſe things nor Mind them at all. It may be they go to Church, but 'tis all one as if they ſtaid at home. The Sermon hath no more ſaſte in their Souls than the white of an Egg. The firſt are a cholerick kind of Sinners, theſe a Phlegmatick ſort. The End of both will be the ſame; neither do the work which GOD hath given them to do, nor walk the Courſe which GOD hath given them to run. They are both going the ſame Road to a bottomleſs pit; only the firſt gallop, theſe only jog on. The firſt may come to their journey's end a little ſooner, but at Night they will both meet.

3. Oh, Let the honeſt *Weaver* conſider this! That as his work in his Loom will no more be done by ſitting ſtill, and ſleeping in his Loom, than by breaking his Threeds and throwing his Shuttle out of the window. So the great

business of his Salvation may as much miscarry by a neglect, as by doing what is directly opposite to it; when he sees a Man Undone in his Trade through meer neglect of it, going loitering up and down and doing nothing. Seneca (if I Remember right) though he were an Heathen complained of time lost four ways: Either by *doing nothing or doing ill* (which is worse than nothing) or by doing *alind* something that is not our business, or by doing *that which is good in an ill Manner*. A Meditation worthy of a Christian; he loitereth in his Spiritual Employ, not only who doth what is ill, or who doth just nothing, but he also who doth too much of other things, or good things in a slight, Careless, perfunctory manner. Methinks when the *Weaver* seeth his Neighbour ruined by Illness, or perfunctory slovenly doing of his Work, he might Reasonably Reflect upon his Soul and say; My Soul take heed thou also doest not thus perish.

The Peom.

Two things the ruin of the Tradesman be,
Sloth, Luxury:
One throws away whatever he doth gain,
And should maintain

His

His family, their belly and their back
Smarts for his Sack.
He whores, he plays away his needful food,
And drinks their blood:
After a while, he counts; All he hath won
Is, Hee's undone.
The other idle at his Shop-door stands
Folding his Hands;
Yes death to him to work, Hee'l also come
To the same doom.
Both die in Jailes, though these do faster go,
Others more Slow.
Yes but the same case, in the Spiritual Trade:
Some men are made
Heirs of Hell, by an excess of Rior;
Others by Quiet
In Active Negligence; some do proclaim
Their open Shame,
And tell men whither they are bound; They tell
All they'r for Hell.
Others (as they think) with some little wit
Steal to the pit.
Some wretches cry GOD damn me; Some would have
GOD them to Save,
But will not ask it; wages they expect
But do Neglect
The work, to which Heaven must be the pay
At th' Judgement-day.
My Soul! Shun both those rocks, thou sailest well,
And avoid'st Hell.

If thou comest to Hell at last, what-ere,
Why thou comest there,
Will no refreshing be, to thee to think;
Whether by Drink,
By Cheating, Swearing, Murder, or by loss
Unrighteousness
Or by neglect of what thou shouldst have done,
Thou beest undone.
Hell will be Hell, both unto the profane
And careless Man.

CHAP. IV.

Some work away their living, Some trust it away.

Observation 4.

1. M*ille modis morimur.* It is a old Observation, that thoug we all come one way int the VVorld and that through Difficulties, yet w die many ways. There are more than one wa indeed by which men come by their Tradin Stock

Stocks, yet not so many as there are by which men may lose it, and prove Beggers. VVe have already considered the two main, *Luxury* and Laziness, but these are not all. I observe that *some work away what they have*, 'Tis pity, that the industrious Hand should make poor; but so it is in the VVorld very often: Either they toil in *Stuffs* out of fashion, and not vendible, or they do their work slovenly, or they trust to a Market for their works, and fail; or some other thing Happens that the Men are undone by working slovenly, or Indiscreetly; *VV*hen as there were no such way to live, as working, did they work the works which are acceptable in that time, or work Handsomly, and prudently, *VV*e by Experience see many men may be undone, as well by working, as by Rioting and playing.

2. I observe again that many are Undone by *Trusting*; Either because the Persons they trust are not Responsal, or because they give longer time than their Stock will bear, or the Persons they trust are Unfaithfull to their VVords.

3. Methinks I see *ἀνάλογον τι*, something Analogous to this in our Spiritual Concerns: Some lose Heaven by a Vain and Groundless trusting, some by an Unwary and Ill-contrastanced working. Go through a whole City of Professors, and ask them how they hope hereafter

to be saved; they will tell you, they hope, they rest, they trust in the LORD JESUS CHRIST; whereas too many who lay so CHRIST will be no better than a *broken Staff*, and a bruised Reed, which if a Man leans upon it will only run into and wound his Hand. Not that Our Blessed LORD may not be Trusted, for He is *able to save to the uttermost those who by Faith come unto Him*; not that He is not *Faithfull*, *For he is Faithfull who hath Promised* (saith the Apostle,) but because they had no ground to trust in him Living, and being resolved to Live and do as they do. No Man can lay a Natural Claim to Heaven, no Man can challenge the Salvation of his Soul as a Debt to him: we are told that Eternal Life is the *Gift of* GOD, and being so, none hath any pretence of *ground* to trust in GOD and CHRIST for it, but upon some promise. For upon this Supposition that *All men shall not be saved*, who can pretend to any lively Hope, to any justly-founded Confidence, unless he hath our LORDS *Word to show*, wherein he hath Promised, that though Heaven *be prepared of Old for some*, yet it is not for him, he is one *for whom the Kingdom is prepared*? Now none can pretend a Right to a limited and conditional Promise, until he findeth fulfilled in him, or that he hath fulfilled the Condition, on the performance of which the Good thing promised is annexed. *Were it not* Ridiculous, supposing one of us had promised a

great

great Reward to any that would do such a Piece of Work, for to talk of trusting in us for the Reward without any doing of the Work, especially doing the quite contrary; Even those things to the doing of which we have threatned the greatest severities we can use? GOD hath indeed made many great and Precious Promises of Eternal Life and Salvation, to those who *believe in JESUS CHRIST, who work Righteousness*, who do the things which please him, &c. he hath as plainly said; *The fearful, the Unbelieving the Abominable, the Murtherers, Whoremongers, Sorcerers, Idolaters and all Liars, shall have their part in the lake which burns with Fire and Brimstone*, Revelation 21. 8. He hath bidden us *not be deceived*, 1 Corinthians 6. 9. *neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate persons, nor abusers of themselves with mankind, nor Thieves, nor Covetous persons, nor Revilers, nor Extortioners, shall inherit the Kingdom of GOD.* If notwithstanding any such person will pretend to *trust in CHRIST* for Salvation, he abuseth his own Soul, and by his presumptuous trusting runs himself upon Damnation. A presumptuous confidence destroys its ten thousands.

4. And are there not others *who work themselves into Hell?* what shall we say to *Israel* of whom the Apostle testifieth, *That though they followed after the Law of Righteousness yet they attained*

tained not to the Law of Righteousness: wherefore because they sought it not by Faith, but as it were by the works of the Law. There was indeed a way to Heaven revealed by meer working, but now (saith the Apostle) *the Righteousness of GOD is revealed from Faith to Faith.* Many will not Understand this, and look still for nothing but a *Legal Righteousness.* Have you not sometimes seen it thus with a Poor Bee, it comes home where the Hive was, the Hive is removed to another place, the Bee knows it not nor will stir to look for it, but there lies grovelling upon the old place till it dies. Do not you see it in the *Weavers* Trade? there were some kinds of Stuffs heretofore (possibly in the time when this or that Man served his Apprentiship, that were in Fashion, and there was a great Market for them, and many grew Rich by them; but they have been out a long time, the dull Tradesman considers it not, but goes on still making them, and is very busy, but when he hath done, there is no Market for them. GOD of old said to *Adam, do this and live:* Salvation was exhibited upon the Term of working only; GOD hath altered the case. Now the Promise is to him that believeth as well as worketh, and *without Faith* (saith the Apostle) *it is impossible to please GOD:* many needless souls consider not this; they work and work themselves into Hell. GOD will hereafter say unto them, *Who hath required this*

at

of your Hands? though (it may be) GOD did require and doth require ſtill the doing of the things which they do (for ſo he did require thoſe Duties, conſidered materially, of which yet he ſaith, who hath required them?) but he hath required them to be done *in Faith*, out of a principle of Evangelical Love, in a ſincerity of Obedience, having a ſingle Reſpect and Eye to his Glory; not being done under theſe circumſtances, they are things he hath not required, and no better than *cutting off a Dogs Neck* and *the Offering up of Swines Blood* (as GOD himſelf ſpeaketh of the Jewiſh ſervices irregularly performed. There's no Market in Heaven now, for meer Works more than for an idle inoperative Faith. The *Papiſt* the *Formaliſt*, all Ruine themſelves by working: who ever looks for a Salvation by a meer legal Righteouſneſs, or by a Superficial outſide performance, will find himſelf a Begger at laſt, when CHRIST ſhall ſay to thoſe that ſhall plead; They have prayed in his name, and have propheſied in his name, and in his name caſt out Devils; *Depart from me, I know you not, you workers of Iniquity.*

5. What then, ſhall a Man be ſaved *without Works?* by no means, nor by meer works, *we are ſaved by Faith*, (ſaith the Apoſtle) and *Faith* (ſaith the ſame Apoſtle) *worketh by Love*: Works dipt in the Blood of CHRIST muſt bring a Soul to Heaven; when we have talked

what

what we can, he that Believeth will and must work, but every one that worketh doth not Believe; and, *He that Believeth not is Damned already* (saith our SAVIOUR). Happy is he that can compound both these as well in Practice as in Judgement, but he is miserable who divides what GOD hath put together. I always thought it a good Rule for all Christians to believe as much as if Works had no influence upon his Salvation, and to work as much as if Heaven were to be earned by meer VVorking. GOD forbid, that we should say VVorks are Needless, because we say *Faith in CHRIST* is needful.

The Poem.

May Men by working be undone
How many Hazards do they run,
Who trade for bread?
What needs Sollicitude? Then thus,
Let's trust him more who saith to us,
We shall be fed.
But trusting may undoe us too;
Say then, what shal poor Tradesmen do?
Trust warily,

And work hard too; for work and trust,
Together make the Tradesman must,
When others fly.
Say not that in the Spiritual trade,
Any by trust are happy made,
By trust alone.
Trust, without ground to trust upon,
Is but a bold presumption,
Men by't undone.
But those who can believe, and do,
What-ever GOD them calleth to,
Shall happy be:
And when the Solifidians fail,
And Papists too, he shall Entail
Felicity
Unto his Soul, which neither Faith,
Nor works alone, (so Scripture saith)
Can save from Hell.
Faith justifies alone: but yet
Is not alone. Works follow it;
Faith bears the bell,
Because it lyeth hold on him,
Who justifies the Soul from Sin:
Whose only name
Is that, by which we saved be;
Without whom to felicity
None ever came.
Happy is he who doth compound
What in the holy Writ is found,
By GOD combin'd:

But

But woe to him who dares to part
(To gratify Sophistick wit)
What he hath join'd.
O Let my Soul believe so much,
As if my Faith alone were such,
As could it save:
But let it work as much also,
As if 't should for what it can do,
It's Heaven have.

CHAP. V.

Usually those have their Eyes a broad most about them, and when alone, are most happy in their Judgements and Inventions and thrive most.

Observations 5.

1. I Observe a twofold Spirit among Tradesmen, and is amongst other so particularly amongst *Weavers*. Some are Me

of a Poor private obscure Spirit: Their Eyes look right before them; that's all they have been bred to this or that Trade, to be used in this or that method, and they Jog on, and on, as we say, buy, make, sell, the same Commodities their Masters did, neither will turn to the right Hand nor to the left. Such now as these I have seen in the World with much adoe *quitting their cloth*, and their Taylor, by all their labour. Others I have observed of brisker Spirits, their Eyes are behind them and before them, and round about them; they look upon their Apprentisship not as a Seven Years service to their particular Master, but to the World, advantaging them to a general knowledge. This Spirit in a *Weaver*, makes him understand that he was not bound Seven Years to learn to make either, *Rashes* or *Tammies*, or *Obeynies*, or any other particular kind of Stuff; But the mastery of Weaving, to know how to make any Stuff. This Man considereth the World Rightly, the whole scheme of it passing away, the surface of it now wearing off, new Eyes, new fancies daily rising in it to be pleased, and accordingly accommodates himself to it, and hath his Eyes about him and his Reason within him, his Eyes observing what Stuffs are most worn, most acceptable to the Eye of the present Generation, and to them he Sets himself: This Man usually thrives better than his Neighbour.

2. I Observe again, that in Trades, and more especially in the *Weavers* Trade, those who have the best *Inventions*, and can best compare things with things, and who have the best *Judgement*, thrive best: Indeed *Judgement* is that which makes a Man *excel*; let his way and Course of Life be what it will. It is that which makes the Scholar, that which makes the Tradesman, and the Merchant; indeed every one, let his Course and way of Life be of what kind it will. The *Weaver* must judge of the best Yarns, the best Workman, the most acceptable Colours, or compositions of Yarns, and Mixtures of Colours, the best Markets, and of many other things. *Invention* also hath a great influence, though not in all, yet in many ways and Courses of Livelihoods. It hath a great influence upon the Excellency of a Scholar, and so of a *Weaver*. For there is much to be found out in *Weaving*, indeed in most Trades and ways of Livelihood, more than is already discovered. Every day teacheth another, and brings forth new notions in Philosophy, in Physick, in Mathematicks, and so likewise in Methods of Trading, and dealing in the world: he that will only Run Round, and go in a Track, will find that he doth but tire himself to little purpose, hunting the World which in the mean time flieth from him.

3. I observe thirdly, that GOD rarely giveth

to

to any one, *all those gifts* which make one to excel in any Course of Life. One Man hath an excellent *fancy and invention*, but possibly no *Judgement*; another hath an excellent Judgement upon anothers fancy and invention, but a dull and heavy Invention of his own; a third hath neither, but a *nimble Hand* at his work; a fourth hath a *neat Hand*, and doth what he doth curiously and Exactly, he hath no *dexterity*, but a wonderfully slow at it. Some one Man of many hath all united, he hath a good *fancy* and *Judgement*, he is both *neat* and *quick*, *&c.*

4. I cannot but observe that in the Spiritual Trade, there is something which beareth a Proportion unto this. I know, *Truth is of great antiquity*, and the Oldest Proposition is the best, the Old way is the good way. But the Corruption of ages hath been like Snow upon a path; it requires some search, Reason and Judgement and Pains too, to find out where that same old way lay. New Lights are derided, and *New Truth* counted but a Contradiction *in adæcto*. For really no Truth is new, but coevous to that GOD who hath stiled himself, *the Truth*. There have been two and but two Remarkeable *Innovations* in *Religion* warrantable: Warrantable, because made by GOD himself. The one upon the giving of the Law at Mount *Sinai*: The other upon the publishing the Gospel; for though there was a worship of GOD, and that

by Sacrifices, before *Aaron's* time (when the world was 2000 Years Old and upward) yet he undertakes a great Task that will undertake to prove the whole order of the Judaical Worship in Practice before that time. CHRIST altered nothing at his Coming in the Moral Law, but it is most certain that he abrogated the Law *contained in Ordinances*, the whole *ritual* Law, and instituted a Gospel-Worship, which shall never more be altered. It is certain also that the Canon of Scripture was not sealed till after CHRIST'S Ascension into Heaven, though we Lay he added no *new Moral Precepts*. Thus far all the Christian World is agreed, that the whole Systeme of Divine Truth is revealed in the Scriptures of the Old or New Testament, and the whole method of Worship must be found there; though of it something is to be learned from Precept, something from Example, some things are plainly set down, others must be gathered by consequences in the use of our Reason. Hence the variety of men's judgements, and different apprehensions in the things of GOD. Now there are some Christians who either have not or will not use their power in *searching out Truth, comparing Spiritual things with Spiritual*, but take it to be enough for them, *To believe as the Church believes*, and to do what the Church bid them do; having no regard to the Apostle commanding them

to Try, prove all things, and hold fast that which is Good, and again, *to try the Spirits whether they be of GOD or no*, &c. I Observe these Christians little improving in *Knowledge, Faith, or Holiness*. The woman of Samaria, *John* 4. was of this size in Religion. *Our Fathers Worshipped in this Mountain* (saith she.) *Sic a patribus accepimus* (said he in the Council) and met with a smart answer——*Immo Errantes ab Erroribus*; Erring Children from Erring Parents. But now there are others who understand their Souls were given them for other purposes: If Paul preached they will with those well-born Bereans, *search the Scripture, to see if it be Truth which he saith*; they are inquisitive after Truth, and will Examine all their Principles and practices by the touch-stone of Holy Write, bringing them to the Law and the Testimony: These are the thriving Christians, and these alone have the promise. *If thou cryest after knowledge, and lifteth up thy voice for Understanding, if thou seekest Her as Silver, and searcheth for Her as for hidden treasure: Then shalt thou Understand the fear of the LORD, and find the Knowledge of thy GOD*, Proverbs 2. 3, 4, 5. The Promise of Improvement in the Knowledge and Fear of the LORD, is not made to dull Souls, that believe all that is told them, and Imposed by confident Persons upon them, but to him that

Examines, Sticks, Proves, &c. He is next shown to an Infidel that only believes Divine Propositions in the belief, denial, or misbelief of which his Salvation depends, meerly because his Father believed so or so practised; or because any number of Men (call them by what name you please) so long as you allow them fallible Men) so impose upon him. Let Men mock so long as they please, though there be no *New truth*, nor there are *New Revelations* and discoveries of Truth made to various Persons in various ages, and there is New light breaks in, which is but a beam from that GOD who is light, only before that time eclipsed by the interpositions of Ignorance and Superstition, and the other vanity of Mens lusts and passions; and the thriving Christian will spend his time in winnowing the Chaff from the Wheat.

3. We have Reason to adore the wisdom of GOD in the partial Distribution of his Gifts. The Apostle admireth it as to the Spiritual Gifts, 1 *Corinthians* 12. 8. *To one is given by the Spirit the Word of Wisdom; to another the Word of Knowledge, by the same Spirit; to another Faith by the same Spirit; to another the Gifts of Healing by the same Spirit: To another the working of Miracles, to another Prophesy, to another Discerning of Spirits, to another divers kinds of Tongues, to another the Interpretation of Tongues.* The Apostle goes on shewing that this various Distribution of Spiritual

Gifts, was it which did or might convince [illegible] of their usefulness one to another; That as in the natural Body those members which are more feeble, may appear necessary, the same Divine Wisdom we may see in GODS Distribution of these Gifts which are of a lower order. One *Weaver* hath an excellent *Fancy* to invent, another hath a more excellent Judgement; one works more neatly, another more nimbly: if every *Weaver* were Good at all the parts of his work, they would not Understand their usefulness one to another, nor the need they have one of another; but in the variety of dispensation of these Gifts each Man is commended, and his usefulness discovered to his neighbour, so as the head cannot say to the foot, nor the foot to the Hand, I have no need of thee. If Men would but consider this, we should not have so many brutes as we have, who controul the Wisdom of GOD in biting and devouring, in seeking advantages to rifle, and plunder one another, as if this were the way to promove the prosperity of a place, which indeed is the direct way to turn it into a nettle-bush. GOD so ordereth his Gifts, as that one Man hath his subordinacy to another: And indeed this is seen by Men used in Trades generally. The troublers of GODS heritage are generally such as live in Alehouses, or whose imployment is much the same as of Caterpillars, to eat up every green herb

while

while they are too lazy to plant any : a Generation on from whom as GOD hath no honour, so their Country hath no further profit than what ariseth from an impost upon the Salt and Spirit of Vine, or the Beer or Wine from thence it proceeds.

The Poem.

Old Truth, like Wine is always best,
A notion can't be true,
And also new,
'Tis gray-hair'd time which must attest
What-ere is Sacred truth,
Error hath Youth
Yet 'tis not th' old, but th' oldest age
Alone, can justify
Th' Antiquity
Of Notions. From the first each page
Hath foully blurred been
By Lust, and Sin
When CHRIST and his Apostles were
In our Meridian,
Truth Shin'd alone.
But since that they did leave our Sphere,
A darkness fell upon
Each Nation.

Though

Though by degrees yet then began,
To rise, the foggy mist
Of Antichrist.
Twas in the Apostles time. The Man
Whom they call'd Th'man of sin,
Did's work begin.
His work was to deform Truth's face,
The good old pathe's to cover
None might pass over;
To blind the ways of Truth and Grace
That none might see or know
Where CHRIST did go.
Hence later ages laboured have,
Resisting unto Blood
Those that withstood:
To dig the truth out of its grave,
Desirous but to see
Old Veritie.
Hence Truth which in it self's not new;
Yet unto us appears
Not full of years.
The Notions so appearing grew
In the Old paradise,
Where grew no lies
Only the Winter suffered not
There blossoms nor did suits
Their Bearing fruit.
Their lasting root, yet did not
But watched a better hour
To Bud and Flower.

Whose

Whoso despiseth Truth, because
It new to him doth show,
Shall never grow
Nor Understand the Sacred Laws,
Which each new day expounds
On better grounds.

CHAP. VI.

Of the Various Causes of the Decay of Trade.

Observations 6.

THE Causes of the decay or abatement of Trade, is a noble Enquiry, and especially for us who Live upon a Spot of Earth that is Incompassed with the Sea. What ever they may do that Live on a Continent, it is Certain that those who Live in Islands (if they have not a Sufficiency within themselves) cannot Live without

without Trade; nor can any people without it live happily. The people are very thin in any place, if they be not too many to be Employed in meer Tilling the Ground, and making Necessaries for one another who are Natives of the Place: so as either a great number must be Idle (which is the Bane of any Place) or they must be employed in providing for other Places, which have not what we have. This maketh Trade Necessary; to say nothing of the Genius of most, not contenting themselves with bare Food and Rayment. A late Author in his *Compassionate Enquiry*, tells us and very truly:

"That Trade opens a Passage to the Discovery of other Countreys and of the
pag. 17. "VVorks of GOD and Man, of Nature and Art. That it is the great Incentive, and Instrument of Humane Society; it makes all Mankind of one Body, and by mutual Entercourse to serve the Occasions, Supply the Needs and Minister to the Delight and Entertainment one of another. It enlargeth the Minds of Men, as well as their Fortunes; insomuch that any Nation is Unpolite, Unbred, and half Barbarous without it. It inures Men to Hardship and Danger; it instructs them in Subtilty, and all the Arts of Self-security. It also adds much to the Beauty, Power, and Strength

"of

of a Nation; and to the Riches, and Reven[illegible] of a Prince.——A Noble *Elogium*—After [illegible] which, Statists may see reason to enquir[illegible] Whether any *Religion or Reason or State* [illegible] *endure the Abatement or Diminution or Destruct[illegible] of Trade, by any Impositions in Matters of Relig[illegible] which the Law of GOD doth not expressly requ[illegible] at their Hands.* For amongst the things th[illegible] have been found the eminent Causes of the Ru[illegible] of Trade:

1. *Persecution of Men for their different Appre[illegible]hensions in the things of GOD*, hath been so Uni[illegible]versal and Eminent, as all the VVorld ha[illegible] taken Notice of it. By *Persecution* I mean [illegible] violent Prosecution of Men to the Loss of the[illegible] *Lives, Liberties* or *Estates*; let it be by th[illegible] Execution of a Law or not. The Law excuse[illegible] the *Fact* it may be from *Oppression or Tyranny*. An Humane Law in the case was pleaded i[illegible] the highest Persecution ever was: *VVe have [illegible] Law* (say the Jews) *and by that Law he ought to die*; (speaking concerning CHRIST.) This hath been so eminently proved by a worth[illegible] Hand that nothing need be added to it. [illegible] any one but reflect upon those Towns and Cit[illegible] where *Liberty* is granted in the things of GO[illegible] and those Places where the Popish Inquisitio[illegible] take place, and compare the State of the on[illegible] with the other, and there needs no surth[illegible] VVitness. VVhat brought the Trade both o[illegible]

this Place and some others in *England*, but *D. Alva's* Persecution in *Flanders*? And I dare say this one thing shall to the End of the World be the Ruine of Trade any Place. The Power of Conscience is exceeding great: besides that in all Trading there must be such an intermixing of Mens Estates, such a dependency of the well-being of one Man upon another, as necessarily requires the *Freedom* and *Security* of all who are of any considerable *Fortunes*. In a Persecution none knows who he may trust his Estate with, nor how far he may adventure: in short it Plucks up all Trade by the Roots; Dispirits Men from dealing or adventuring, which makes Persecution a thing, though consonant to the Lusts of some Ill-natured, Peevish, Self-willed Men, yet, contrary to the true Interest of all Men.

2. A Second Cause (is the Daughter of this Mother,) *Transplantation*, or *Transmigration*; this *Persecution* causeth: Men will endure any thing rather than Oppression in the Matters of their Conscience. Those who think, that Fines and a Course of Trade in a Place, will take Men down, and Nail them to their Posts while they Scrouge them according to their Malice, forget how many Thousand Tradesmen under *Alva's Persecution* removed out of *Flanders*

into England, and how many Thousands removed from *Old* into *New England*, despising their Native Country and all their Interests here, the Dangers of the Seas, the Difficulties they could not but foresee of making a Desolate Wilderness habitable; all these were nothing in their Eyes so they might keep a Conscience void of Offence toward GOD in the Great Matter of his Worship. *Transplantation* or *Removal* of Tradesmen in any considerable Number from any Place where they were fixed, is so obvious a Cause of the Decay and Ruine of the Trade of that Place that it need not be enlarged upon; whoso seeth it not is Blinder than a Beetle, and deserveth to be begged, till he can tell the World how the Channel can run as full when the Water is let out into several Streams, as when it had but one Traft.

3. A third Cause of the *Abatement of Trade*, is the *Multiplication of those who are occupied in it*. The World is a finite thing, there is an Enough for it, and it hath but its measure to give: And as it is impossible that supposing a Father to have ten Sons, and another two, though they both have equal Estates, that they should both give equal Portions to every Child; so neither can the World satisfy a Multitude of Beggars as well as if it had but a few. This Abatement of

Trade

Trade is not in the General, but as to Particulars the whole as much is gotten as ever; but few Individuals get so much, nor is it possible they should, unless we could imagine a proportionable Multiplication of Persons in the World to be fed or Clothed, to the effects of the multiplied Tradesmen, who *Work* to *Feed*, Cloth and Adorn them.

4. A fourth Cause of the *Decay of Trade*, is the *False making of Commodities, and Mens Falsifying one with another* in Bargains, &c. A thing for the repute of which we in *England* (how justly I know not) infinitely suffer beyond the Seas. Truth gives all things a Reputation: Falsehood is as constant a Blot, and will be the Ruine of that Man, or any number of Men that use it. It may (like *Wine* in a Fever) seem a little to refresh his Purse at first, but it will empty it at last. The Reward of the Liar is when once known, never to be further trusted.

5. A fifth Cause is *Mens studious Under-selling one another*. Saint *John* told us long since, *that the whole World lies in Wickedness*, and truly a great part of it lies in this piece of *Wickedness*, being studious to outgo one another: now though this be every one's Duty in that which

is Good, and possibly Lawful, if duly circumstanced, in things which are either Good or Evil as they are used; yet it may be so pursued as it may be very Evil.

6. Lastly, I observe, that hardly any *Trades* will maintain their Glory, without some Government; every particular Tradesman having neither *Wit* nor Honesty enough to be a Law to himself. In all considerable Trades therefore prudent States-men have thought fit to make Corporations, where the multitude are under the Inspection, Rule and Government of the most Experienced, *Wise* and Discreet, Men of that Occupation: and most Trades which to any considerable degree multiply Tradesmen, either have such Governours, or in a short time come to nothing for want of it.

Let me now come to make some Spiritual Reflections upon these Ordinary Observations.

1. I cannot but from hence first Observe the *mighty Power of Conscience*, awakened to the fear of Sinning against GOD. *Quid non mortalia pectora Cogis?* Men of no Conscience may make a Jeer of it, none knoweth the Power of it but he that Feeleth it. It turns

Person into a *Delectable Garden*, a Scorching Flame into a Bed of Roses; and no wonder that it doth so, for what is it, but GOD'S Vicegerent in the little World of Man? GOD'S Interpreter to every Soul? It is a great misfortune to a Person if it be suborned, and gives in a false Verdict. No Man can act against it, though every one is not bound to act according to every precept, or dictate of it. The Power of its Regrets, and Reflections for Disobedience, are such as none can stand under, and therefore none is bound to Hum or any in running the Hazzard of them.

3. *The tenderness of GOD in the tender Conduct of his People*, is also as Obvious an Observation from hence. Men of the World can think of nothing for them but Gaols and Bridewells. One while they are thinking to Jeer them out of their Consciences by a Ballad, another while to rail them out of them by a Foul Mouth, anon to Cudgel them out of them. GOD doth not so with them in his Providences. If they cannot have a Room in *Flanders*, he will provide for them in *England*; if they cannot have a setling Place in *Europe*, he will provide them one in *America*, making for them a way in the Wilderness, and Hewing them out an hiding Place through the Rocks, and in a Polar

Land; and the Nation, that will not be a quiet Habitation for them that fear him, GOD will Judge. If they will have no tender Consciences in their Cities and Ports, they shall have no Trade; to tell them they shall have no Religion will not trouble them, it may be the Decay of their Riches and Trade will. Let the Conscience be truly tender, fearing to sin against GOD; and let the World be as Cruel, as Hard-Hearted, as Bloody as it will, they will find they have a tender Father. Never any lost any thing, nor shall lose by being afraid to Sin against the LORD, that made them, that bought them with his Precious Blood. A Man indeed may fear too much, but there are few, very few that Err on that Hand; there are Thousands more that fear too little. *The Simple pass on* (saith *Solomon*) and are Punished.

3. What a Vast Difference there is, between the *Earthly* and the *Spiritual Weaver*! The Multiplication of Tradesmen in the former, abates and spoils the Profit of the Trade. *I would all the LORDS People* (saith *Moses*) *were Prophets*; doubt any Poor *Weaver* in this Town, say I would all the People in this City were *Weavers*? the Reason is Obvious: The *World* hath not Gold and Silver enough to gain to every

every one. Hence is the scrambling for it and all the *World*s Game is, *Catch he, who Catch can.* But GOD hath *Grace* and *Glory* enough to give to all that will Trade for Heaven, to as none by getting hinders another. The *World* cannot receive all the *Clothes* and *Stuffs*, that would be made if a tenth part of the Men in it were *Weavers*: but all the Prayers and Praises, all the Homages and Exercises of Holiness, which the *World* can bring forth, are too little for that GOD to whom they ascend as an Homage. Who would not be in Love with that Trade that were not capable of being abated by Multiplication of Tradesmen; and yet would most certainly bring in such Profit as Eye hath not seen, nor Ear Heard, nor can enter into the Heart of Man to Conceive? such are the Things which GOD hath prepared for them that Love and Serve him.

4. Again; doth *false making of Wares*, and false Dealing with *Merchants* and *Customers*, raise the Trading of any Place? and what is it that Ruines the Spiritual Trade but the same thing? when the *Power of Godliness*, is turned into a Form, Religion into a meer Formality and outside Shew and Appearance. When Men Glory in Shew and not in Reality, when Men are false in their Acts of Devotion, and false in their

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Converſation, GOD will deal with them no longer; but remove his Name and his Goſpel from them, to a People that will bring forth better Fruit.

5. I Obſerve that in Trading every one's ſtudy is to get his *Work done Cheaper than another, and to Underſell his Neighbour.* Have we not too much of this in the Spiritual Trade too? doth not the falſeneſs of our Hearts prompt us, to come off as Cheap with GOD as we can? *long Sermons, long Prayers,* are thought Needleſs. *We* would fain put off to GOD that which hath coſt us Nothing, and which indeed is little *Worth*; but GOD hath Curſed him, that *hath a Male in his Flock, and bringeth unto him a Female.* We are bound to Love, and Serve the LORD our GOD with all our Heart, and all our Soul, and all our Strength.

6. Laſtly, I Obſerve, that in all Trades, when Tradeſmen multiply to any great Numbers, the Trade never thrives long without a prudent Regulation and Government, all Men having not (as I ſaid before) either *Wit* or Honeſty enough to be a Law to themſelves; nor doth the Trade thrive much, Unleſs the Governours be diſcreetly Choſen. As, Unleſs they juſtly diſ-

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charge their Trust. To this purpose ordinarily such Tradesmen are left to chuse their own Governours as being best acquainted with the Trade, and the Persons that have most Skill in it, and have best approved their Honesty in the Managery of it. *In those days* (saith the Scripture, *Acts 6. 1.*) *when the number of the Disciples were multiplied, there arose a Murmuring of the Grecians against the Hebrews, because their Widows were neglected in the daily Ministrations.* In Multitudes Corruptions will multiply. This made the Apostles turn them into a Corporation, authorizing them, to look out seven Men amongst themselves, whom they might set over that Affair. A Government is necessary in the Church, and Originally it chose its own Officers. But let a Trade have what Governours it will, if either they know not their Office, or knowing it wait not upon it, or in pretence waiting upon it, yet act directly contrary to their Trust, winking at False Weights, or Measures, discouraging the Best Tradesmen, encouraging the Worst and most False, the Trade must necessarily be ruined. And thus it will be in the Church of GOD, that drive the Spiritual Trade. If either it hath no Officers and Government, or if it hath such as know not their Work and Duty of their Place; or though they know it, yet through Laziness,

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or, Greediness of filthy Lucre wait not on it? Or, though in pretence they wait upon it, yet in very deed act directly contrary to their Trust, sunting those the Fear the LORD in stead of those that Hate him, discouraging the best Professors and Practitioners in Godliness, in stead of the open Enemies of Truth and Holiness; the Spiritual Trade of that Place that hath such a Curse must necessarily abate, or at best go on but in Corners.

FINIS.